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## ANTI-INTELLECTUALISM IN AMERICA'S SCHOOLS

*by* REV. CHARLES F. DONOVAN, S.J.

A HUNDRED years ago in most American colleges philosophy was still the crowning study, the "queen of the sciences," that it had been since the Middle Ages. Until well after the Civil War, the college president usually had the double honor of occupying the chair of philosophy and teaching the senior class. From that era we recall such famous philosopher-presidents as Mark Hopkins of Williams, Noah Porter of Yale, Wayland of Brown, and McCosh of Princeton.

As the nineteenth century wore on, however, the preeminent position of philosophy in the curriculum was challenged. The decline of traditional religion, with which philosophy had been closely associated, the corrosive effect of intellectual liberalism which made each man his own Aristotle and resulted in some bizarre systems of thought, and the meteoric rise of the physical sciences as academic subjects contributed to the dislodging of philosophy as the top collegiate course.

The prestige of philosophy did not suddenly collapse, however. For a while non-philosophical courses were bootlegged into the curriculum under the aegis of philosophy. Thus, a science like physics was called natural philosophy, psychology was mental philosophy, and other courses, such as history, political economy, and pedagogy, were assigned to the philosophy professor, so that one wag remarked that a simple chair of philosophy would no longer suffice for such a teacher; he needed a whole settee.

Philosophy's position has worsened since then. The discipline that was once known as the handmaid of theology is now the handmaid of science, although eighty years ago science was borrowing philosophy's good name for respectability's sake. One of the standard tasks of the modern philosophy teacher is to give the course in scientific method. For the rest, if he is not simply a historian of philosophies, he confines himself humbly

and tentatively to treating as "scientifically" as possible matters which empirical science has not got around to yet.

It would not be an exaggeration to say that hard upon loss of faith in God came loss of faith in reason. Popular belief has it today that, while science yields facts, philosophy yields nothing higher than opinion, so that in the realm of values and being beyond the reach of experimental science, certitude is an illusion. Whatever lacks the scientist's *imprimatur* is dismissed as "mere speculation." We live in an age when, quite literally, seeing is believing. It is an anti-intellectual age, as Dr. Hutchins says, but we must remember that this anti-intellectuality is itself an intellectual attitude. It is an attitude of agnosticism, of mental paralysis, of shoulder-shrugging skepticism regarding matters that transcend sense-evidence. The result is a permanent non-commitment concerning the final issues of life coupled with a paradoxically unyielding affirmation that all truths are changeable and all values relative.

I am not concerned directly with this anti-philosophical philosophy itself, but with certain influences it has had in American education. Electivism is a case in point. Many factors contributed to the success of what Harvard historian Samuel Eliot Morison has called President Eliot's educational heresy that all subjects are equally good for the student. There was dissatisfaction with the rigidity of the classical curriculum, there was a clamor for more technical pre-professional training during collegiate years, and there was a notion that it was "democratic" to let a student study whatever he wanted. But certainly one condition, if not a cause, of the triumph of electivism, was the loss of a hierarchical order of values and truths. The educator tainted with relativism would naturally argue that since all truths are tentative and relative, then one tentative truth might just as well be studied as another. Why should the school administrator be cast in the role of an arbiter between competing values? Let the student assume the responsibility and make his own choice, guided by his adolescent interests, plans, and experience of life.

The same philosophical paralysis has played its part in the modern disdain for "subject matter." To outline a course in advance of the meeting of class and to teach a subject, follow-

ing a syllabus, implies a commitment to truth that is too great a strain for many of our academic contemporaries, even when they are attached to institutions bearing the motto *Veritas* or some variation of that high word. Rather than claim to have any antecedent truths to offer students, such "professors" let the students' own problems become the focus of the course. Problems are immediate and practical matters that allow of provisional solutions and need involve no allegiance to "eternal verities," a phrase that is usually good for a laugh nowadays in academic circles.

Perhaps allied to this problem-solving approach to education is the phenomenal growth of organized guidance in our schools. Of course, guidance has many valid and necessary contributions to make in the educational, vocational, and psychological areas that would have justified its introduction into our schools regardless of the prevailing philosophical atmosphere. But the doubt, hesitation, confusion, and cynicism that are consequences or accompaniments of philosophical relativism have undoubtedly driven young people to seek counsel, since they have been rendered impotent to direct themselves and the very notion of direction or ultimate goal has become anachronistic.

Even the seminar and discussion method are perhaps not without indebtedness to the relativistic temper of the age for their current popularity. Discussion obviously has its values in stimulating thought, exposing divergent views, and exacting student participation in the work at hand. But the pooling of collective ignorance, as one unkind critic has termed group discussion, or the endless swapping of mere opinion is too often the modern substitute for teaching, where professors, with a putative humility that is actually mental suicide, are unwilling to stand before a class and declare something as true. Mortimer Adler berated the relativistic discussion when he said of a symposium on educational philosophy,

If the contributors to this volume regard themselves merely as expressing their several points of view, among which no choice can be made on absolutely objective grounds of truth or falsity, then this symposium is a vicious travesty on the very notion of *philosophy* of education. . . . For if everything is a matter of opinion, this collection of different opinions is nothing more than a literary adventure in comparative "Intellectual" autobiography, and the reader must be seeking entertainment when he takes up

a volume of this sort, containing so many equally entertainable views.<sup>1</sup>

The relativist treads intellectual quicksand and rationalizes his plight by protesting piously that the great thing, after all, is investigation, the QUEST for truth. To claim that the quest for truth is more important than any particular formulation of truth, to be passionately devoted to investigation yet fiercely opposed to any final commitment, is to canonize frustration. It is analogous to the sickly heresy of the heart that makes courtship an end in itself. Professed enthusiasm about the search for truth is not very convincing in men who regard with raised eyebrows anyone who has the effrontery to assert that the search has ended in a particular area. According to the relativistic thesis, the roadbed of knowledge is all track, with no terminal.

A more recent development of the discussion technique, still stemming from the prevailing agnosticism of our time, is more formidable than any of the trends just mentioned. It is the use of discussion to form consensus and the identification of consensus with truth. Majority opinion thus becomes the authoritative rule for thought, and we are suddenly confronted with a "democratic" epistemology wherein truth is achieved not by examining reasons but by counting noses.

This radical and practically totalitarian movement is an outgrowth of the anxiety, and perhaps compunction, experienced by American educators when they witnessed the flabbiness of American thought at the outbreak of the war. Few failed to note the contrast between the bewilderment or crippling skepticism of American youth and the single-minded conviction of the adherents of Hitler and Stalin. Responsible educators were brought to the realization that something must be done to give Americans a reasonable basis for loyalty and reflective commitment. It would be too much, of course, to hope that these educators would return to sane philosophy, abandoning their relativistic postulates. And they did no such thing. Rather, taking the dogma of relativism as their starting point, they have

<sup>1</sup>Mortimer J. Adler, "In Defense of the Philosophy of Education," *Philosophies of Education*, Forty-First Yearbook of the National Society for the Study of Education, Part I, pp. 197-8. Chicago: University of Chicago, Dept. of Ed., 1942.

decided that our salvation lies in free democratic discussion, which, through "mutual interspersation" and compromise, will issue in consensus or majority opinion. This majority opinion does not become a final and absolute truth, but it is a practical and democratic truth, which it is undemocratic to withstand.

There is only one hitch. Everyone does not operate from relativistic premises. Everyone does not accept compromise as a *sine qua non* for democratic living. There are those who hold that some truths are too dear to sacrifice even for consensus or mass thought. "Well," say the relativistic professors, "that's just too bad. Such intransigent folk, absolutists who hold some things to be beyond compromise, are following a divisive line. They are opponents of the democratic epistemology, and so simply exclude themselves from the democratic process of achieving consensus." Thus lightly do these, let us hope, sincere liberals dismiss the voice of their conscience, (which must protest that might does not make right) and the voice of a minority that is unable to accept the philosophy of sliding values and jettisoned principles that is relativism in action.

The educational significance of this new program of discussion-compromise-consensus is that it seems to lend weight to the claim that all the children of all the people should be in the one common public school. For if the salvation of our country depends upon the achievement of mass agreement through the abandonment by minorities of unpopular beliefs, then clearly the public school must become the melting pot not of racial idiosyncracies merely but of ideas and convictions. A school that does not participate in this mediation of differences to achieve consensus, a school whose ideal is not agreement-at-all-costs has dubious claim to be tolerated legally in a democracy.

Such are some of the implications, at the moment not particularly fierce or formidable, of the philosophy of relativism. But we have no reason to be optimistic about a future that apparently will be characterized by a continued flight from reason. The attempt to link relativism with democracy and make the acceptance of the relativistic premise the test of the true democrat may be an innocent attempt on the part of earnest Americans to eliminate discord; but their actions follow a pattern which was copyrighted in Moscow.

## SPOTLIGHT ON CATHOLICISM IN EUROPE TODAY

*by* SISTER MARY MADELENA, B.V.M.

THE purpose of the International Catholic Summer Session at the University of Fribourg, Switzerland, in the summer of 1949, was to provide a Catholic educational center for visitors to Europe; to attract to that center as many American students as possible, and to give them an insight into the problems and aspirations of modern Europe, emphasizing always the place that religion holds in European political and social life—a position often unknown to or underestimated by Americans.

The courses, apart from linguistic instruction in French and German, were concerned with one central topic, Europe Today, with seventeen experts from ten countries lecturing, usually for two-week periods, on five general subjects—The Church in Europe, Main Currents in European Thought, Political Trends, Social Challenges, and Economic Conditions. Naturally, no exhaustive study of any of these topics was possible—nor was it attempted. Rather, Europeans of some prestige, familiar with contemporary problems, lectured on certain conditions existing today and accounted for some of these by reference to the past.

The professors were temperate, urbane, factual, realistic. They did not crusade. They did not preach. They never prophesied. They expressed opinions as opinions, never as dogmas. They kept insisting that it is impossible to predict unerringly what any social situation may be, since many factors are unpredictable. They did, however, agree that Americans have done a magnificent material and psychological service in proffering the Marshall Plan, and that Europeans must do a colossal and psychologically costly thing in uniting to make the benefits of the Plan effective and enduring.

Basic to all the other courses was a distinctly academic one in philosophy. A Polish Dominican, Father I. Bochenski, a profound scholar who has read in Russian all the "sacred" texts of Bolshevism (he insists that Bolshevism is a more correct term than Communism), lectured on Materialism. He appraises Lenin as a tremendous and terrifying genius, an engineer try-



ing to readjust the universe along vast, diabolical lines. He considers Stalin a far less significant figure. Communism or Bolshevism is, in Father Bochenski's eyes, primarily and unequivocally an anti-religious philosophy. About Existentialism, on which he gave one lecture, Father is far less apprehensive. He describes it as a philosophy and a mood, observing that it has little influence among real philosophers, but a great vogue among people who admire philosophy. He thinks it is on the decline in Europe, having reached its height there about 1930. Without in the least understressing its errors and its dangers, he insists that it has some interesting aspects—that was his word—interesting. Sartre, of course, he condemns outright, but meditation on death, an essential of Existentialism, he considers salutary—up to a point. His advice is—wait and see how Existentialism develops. Alphonse de Waelhans, of Louvain, gave a series of analytical lectures on Existentialism, and Father Ivo Thomas, an English Dominican, traced the development of Realism in modern thought.

Lecturers in the field of political, social, and economic affairs were hopeful about the Council of Europe meeting at Strasbourg, and two of them went to it as delegates—P. J. S. Serrarens, a member of The Netherlands Parliament and an officer of the International Catholic Labor group, and Igino Giordani, a member of the Italian Parliament. Another lecturer went to Strasbourg as a reporter—Douglas Woodruff, editor of the *London Tablet*, foe of English socialism, and a proponent of the theory that much Anglo-Saxon ineptitude in Latin-European affairs stems from utter failure to understand the place of religion in Latin (Catholic) Europe. Ignorance and bigotry, he insists, are responsible for much of the diplomatic trouble that Britain and the United States have with Catholic countries.

Lecturers who mentioned Spain indicated that it is Spain's Catholicism rather than Spain's totalitarianism that arouses suspicion in England and the States. The vice-president of the Catholic party in The Netherlands, E. M. J. A. Sassen, declared that he believes Spain under General Franco is the strongest opponent of Communism in Europe today, and expressed the opinion that, if Franco were overthrown by any other Spanish

leader, Russia would take over in a matter of months, and what remains of European freedom would be in imminent danger.

The general message of the lecturers was two-fold: first, that Catholicism is a living, growing force in Europe today, manifesting itself legitimately in spiritual, political, and social life; and, second, that Europe must—and can—unite to save itself economically, culturally, and ideologically.

John Eppstein, British journalist, lecturing on Europe between the wars, stressed the force of religion in national life in almost every country. "A decade ago," Mr. Eppstein observed, "Stalin declared that religion in Europe had no core. Today, Communism is breaking its teeth against the hard core of European Catholicism."

Oddly enough, almost nothing was said about armaments. Nothing was said about impending wars. But much was said about the Marshall Plan, about Mr. Truman's Fourth Point, about socialism—and the men who mentioned European socialism mentioned it with suspicion, pointing out that it is at least a cousin of Communism.

Among the most cogent lectures were those of Francisco Vito, professor at Sacred Heart University, Milan, who left Fribourg to come to America to lecture at Columbia and Princeton Universities. Professor Vito was specific and realistic about the problem of European unity. He believes that there are a thousand obstacles in its path. He admits that the Customs Unions of Italy and France and of Belgium and The Netherlands have not proved faultless—and he believes that Strasbourg will produce no momentous solution to the tariff and currency problems. But he does believe that these attempts are significant starts on the way to—perhaps a United States of Europe. A major European difficulty, he pointed out, is that most of the sovereign states are not sufficiently large to provide vast power centers and industrial development. One of the factors foremost in American development, he recalled, is the free flow of American labor, unhampered by immigration quotas, whereas, in Europe differing national currencies, and immigration barriers, constitute a grave problem in the path of union and development.

About the welfare state, Professor Vito was temperate and realistic. He said that it is here, now, and that it can do much for society if society does not let it do too much. If it observes the moral law, if it fosters rather than erases individual responsibility, it can be an excellent thing.

Nothing definitive was said about Germany, although its appalling lack of Catholic leadership was repeatedly mentioned. Almost all of its able priests and prelates were liquidated during the war, according to Professor Karl J. Hahn, of the University of Nijmegen; and young people, deprived of Catholic education, lack the incentive and inspiration for religious and clerical service. American gifts, the professors agreed, have kept Germany alive. What its future may be, no one attempted to foresee.

Professor Oscar Halecki, of Fordham University, presented horrifying facts and figures about religious conditions behind the Iron Curtain. He expressed implicit faith in Cardinal Mindzenty and Archbishop Beran; recommended continued appeals for them and for Cardinal Stepinac; cited cumulative evidence to support his belief that a frightful persecution is in progress in central Europe, and that religious freedom is nonexistent there.

Much was said about Catholic political parties, and much stress was put on the point that America's idea of the separation of Church and State is contrary to European tradition and practice. All the lecturers credited the Christian political parties with vast influence in the growing strength of Catholicism in European governments, and insisted that these are, and for centuries have been, an accepted part of European life.

Richard Pattee, American writer and lecturer, who was general chairman of the summer session and responsible for its excellent organization and comprehensive, intelligent, thoroughly Catholic content, lectured on Catholicism in France and Spain, stressing repeatedly that Americans must learn to see Europe as a country with patterns of practice different from those of the United States, and that Americans are unrealistic when they expect Europe to solve its problems according to American formulae.

The keynote of the entire session was one of hope. All the professors acknowledged the dreadful problems of Europe—the menace of Russia, the enigma of Germany, the strong fifth column of decadence and disintegration and irreligion in each country—but all expressed hope that the tide is turning against Communism and conviction that Catholicism is a gigantic force in all of Latin Europe.

Lecturing on the problem of belief and unbelief in modern Europe, Igino Giordani, Italian statesman and editor of a Roman newspaper, approached the contemporary situation realistically. Analyzing the works of scholars, writers, artists, social scientists, the testimony of young people—who indict the teaching of religion for its dullness, its negativism, its wearisomeness, its lack of positive inspiration—he admitted that there is much evidence that Europe is "plunging into atheism by way of immorality, sectarianism, and indifference." He noted two main currents of thought—first, denial and despair, as exemplified by Existentialism; second, atheistic materialism, as revealed in the new idolatry of Communism.

He refused, however, to join his voice to the voices of despair, reminding his listeners that theirs is the work of a Church Militant—that there have been recurrent threats to the security of the Church and the survival of the faith—that, in every generation since Adam, Cassandras have foretold the destruction of religion—that Christ committed His followers to spiritual warfare when He came as a Sign of Contradiction.

"The absence of God," he insisted, "is rendering more acute the need for God . . . the sufferings of the present are an *Apologia* of Christianity which could not be more impressive." The atheistic element in modern civilization, he declares, is a spur, eliciting new strength, new spirituality, new holiness on the part of a growing number of Catholics. "In Europe," he concluded, "painfully, we prodigal sons are returning home."

## LITERATURE IN THE RELIGION CLASS

by SISTER M. CATHERINE FREDERIC, O.S.F.

WHAT is the function of the religion course in developing good reading habits among high school students? Can literature be used in conjunction with the teaching of religion? If so, how may it be utilized? Does the teacher of religion have any obligation towards her pupils insofar as literature is concerned?

These are some of the questions which come to mind as deserving of consideration in attempting to justify the inclusion of some activities in the religion course which stress reading.

The use of literature (i.e., suggested readings) in the religion course is by no means new. However, even in those texts which do have suggested reading lists, these lists are little more than just that—a "take-it-or-leave-it" assignment. Occasionally, some question in the suggested activities refers to reading, but for the most part, they are so general that there is little incentive for the pupil to perform that activity. Of course, a dynamic teacher can make even static assignments "come alive" for her pupils; but the fact remains that little positive work along these lines has been done.

Before answering the above questions, it might be well to dispose of a few objections which may arise. Some may wonder, for instance, just when the already over-crowded religion course could take care of such activities. Others may feel that anything in connection with literature as such is strictly within the province of the teacher of English.

The first objection can be answered briefly. Most courses of study are so arranged that one day a week is left free for review purposes, and for special activities and projects. The majority of the reading projects suggested are outside assignments; but if discussions or summaries of them are called for, a few might be taken each week in this extra period.

The second objection, that anything in connection with literature as such is strictly within the province of the English teacher, is partly true and partly false. It is conceded that the teacher

of English must discuss many books in class, and must require that a number of other books and stories be read outside of class. If the religion teacher also makes such assignments, when will the pupils find time to do all the required reading? Perhaps one solution might be for the two teachers to get together in order to reach an amicable agreement, either by alternating their choice of books, or by coming to a mutual understanding with reference to the books assigned. For the most part, however, English teachers, like the religion texts mentioned, simply hang up lists of suggested readings from which pupils must make their own selections. So, except in a few instances, there would be no conflict. Indeed, on not a few occasions pupils have approached their religion teacher for advice as to which of several books to select. Perhaps these were boys or girls with a delicate conscience, who felt they needed direction. Or they may have hesitated to ask the English teacher because they feared her unfavorable criticism for their lack of discernment. In other words, they sought *guidance*, and pupils have come to associate that word with right living; hence, within the jurisdiction of the religion teacher.

To revert to the main issues: Can literature be used in conjunction with the teaching of religion? The answer to this question definitely is "yes." The word "literature" as used here applies not only to the so-called classics—whether fiction, biography, essays, drama or poetry—but also to current literature of these various types.

Since, as Father Leen tells us, "The life which the faith offers must outrival in attractiveness of appeal the life offered by opposing theories of human existence,"<sup>1</sup> teachers of religion must do everything in their power to attain this objective. Most pupils like to read, but unfortunately, too few of them are readers of *worthwhile* literature. Reading is a source of recreation. It is up to teachers of religion to make it a profitable source, and in so doing, to stress the enjoyment to be derived from reading good books, rather than the attendant evils of reading books of doubtful or negligible merit. Many

<sup>1</sup> Edward Leen, C.S.Sp., *What is Education?* p. 177. New York: Sheed & Ward, 1944.



pupils do quite a bit of reading other than that assigned to them. Perhaps their parents belong to one or more of the popular Book Clubs (whose selections are not always recommended reading), subscribe to several magazines, or to two or three daily newspapers. (Incidentally, it will probably be revealing to have the pupils list the magazines to which their parents subscribe. Sometimes out of six or eight, there is not one Catholic publication!). One way to prevent pupils from reading a lot of useless, if not harmful, literature, is to give them so many reading assignments from worthwhile books, magazines and newspapers, that they will find little time to read anything else. It is hoped that they will also lose their desire to read inferior writing, as taste for good literature can be cultivated and developed, just as that for different types of music. Paradoxically, it is the pupils who do a lot of outside reading who require guidance. Haven't you had boys or girls come to you and ask whether such and such a book is recommended, or what you think of such and such an article in a certain magazine?

Theologians and educators say that the positive, rather than the negative approach should always be used in teaching religion, and that the beauty of virtue should be stressed, instead of the heinousness of vice. According to this principle, one would expect that the subject of reading, as discussed in connection with the First Commandment (faith), and the Sixth Commandment (impurity), would be treated affirmatively, if not in the text proper, at least in the exercises and activities relating to those subjects. But is that the case? No, it is not. In four high school texts consulted, the only mention, even in the text, was in a negative form, stating the types of books Catholics are forbidden to read. In the fifth book, some attempt was made to appeal to the benefits to be derived from good reading. This negative approach, especially with regard to reading, frequently leads boys and girls to desire to find out for themselves why certain books or types of books are forbidden.

There are several ways in which literature may be used in conjunction with the teaching of religion. Youth is the time of vision and dreams. Where do the young people get their

ideals? Is it not very often from their reading? Adolescents are essentially hero-worshippers, but many times their sense of values is distorted, and they may give homage to undeserving characters, or attempt to mold their lives on those of moral failures. Since they tend to take their ideals from those whom they respect and admire, teachers should endeavor to place before them characters who are worthy of admiration and emulation.

While "good" reading does not necessarily mean the lives of the saints, certainly the catechist should strive to arouse interest in hagiography by pointing out some saints who overcame difficulties similar to those encountered by one or the other of her pupils. "Did you ever hear how popular St. Margaret Mary was? For a time her popularity made her forget her promise to enter the convent. I think you'd enjoy reading about her. *Behold This Heart* is a delightful account of her life." A girl who is fighting a religious vocation might be addressed in this manner. In making recommendations, stress the fact that the saints became saints because they practiced various virtues. They lived a life of grace.

Appropriate poems illustrating various points being studied may be assigned for reading and application made to the topic under discussion; or they may be read just for enjoyment. Pupils might be asked to locate in Catholic anthologies poems which illustrate some doctrine. When dealing with social justice, the encyclicals should certainly be read and discussed (also those which treat of marriage, Christian education, the Mystical Body, etc.). Other literature, such as magazine articles or books which treat of different problems should be assigned for reading and summarization. Students should be shown how religious and moral training are related to economic, social and industrial problems, and that the solutions to many of these problems are frequently to be found in the literature of the day. Teachers can ascertain from the various books reviews in Catholic publications enough about new novels to decide what phase of religion may be associated with each. For instance, *The Edge of Doom*, neglected faith; *Devil's Food*, education without God; *The Dove Flies South*, the race question—tolerance; *Priest-Workman In Germany*, the Mystical Body of Christ.

The present writer suggested such a project with questions based on current fiction, in an article which was published in "The Catholic School Journal."<sup>1</sup>

It must be remembered, however, that the standard classics and worthwhile books by non-Catholics, as well as articles in secular magazines, may and should be used, provided the pupils are trained to separate the chaff from the wheat. Teachers should not make these assignments too obvious, or the pupils will feel that they are being forced to read what they do not want to read. They should be led to discover for themselves which authors and which magazines furnish substantial fare, which satisfies without palling the appetite. Perhaps it might sometimes be possible to help the pupils "kill two birds with one stone" by letting them report on or discuss a book, poem or essay which they are reading, or have read in their English course.

Pamphlets are an invaluable and inexpensive source of information, enjoyment and good reading. Assignments from pamphlets might be to read two or more on the same subject and to make a comparison; to summarize the contents of a pamphlet on a specified subject; to distribute several pamphlets to various members of the class on related subjects, and to have a panel discussion or symposium after they have been read.

Does the teacher of religion have any obligation towards her pupils insofar as literature is concerned? The teacher's objective must always be to develop enlightened and practical Catholic men and women, who will be enthusiastic in their love of Christ and of His Church; who will be proud of their religion, and who will be eager to do their part to bring others to the knowledge and love of God and of His Church. She must likewise remember that the best defense is a good offense. Reading provides that offense in many instances. Christ demands action, not mere knowledge. It is not enough for pupils to *know* what is necessary in order to get to heaven; it is far more important that they put that knowledge into

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<sup>1</sup> Sister M. Catherine Frederic, O.S.F., "A Proposed Workbook in High School Religion," *Catholic School Journal*, XLVII (December, 1947), 344-346.

practice by good habits, for religion is not of the intellect alone but of the whole soul.

If reading is going to help boys and girls form good habits, or assist them to solve any of their problems and difficulties, catechists must see to it that their pupils read—extensively, comprehendingly, and thoughtfully, as well as joyously; for it is not necessary that no joy attaches to an act from which good is to be derived. The need of the hour is always the will of God, and now more than ever, our Catholic youth must be well-informed. Since real training is self-training, there being no such thing as compulsory virtue, catechists must train the adults of the future to be selective in their reading; for magazines and newspapers, if not books, will probably have a great influence upon their manner of thinking and of acting in adulthood.

No doubt many of the statements made in this paper could be challenged. Many could also be enlarged upon, perhaps to the mutual benefit of both writer and reader. However, it is hoped that this inadequate discussion has not only proved that the religion course does have a function in developing good reading habits among high school students, but also that it has proved it in a practical and intelligible manner.

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#### **Pamphlet on School Aid Controversy in 'Record'**

A pamphlet on the school controversy published by the Los Angeles archdiocese has been printed in the Congressional Record at the request of Rep. Eugene D. O'Sullivan of Nebraska.

The pamphlet, entitled, "The First Amendment?" sets forth the view that the U.S. Constitution does not decree that a wall of separation should be built between Church and state, but simply forbids the Federal Government from treating one religion preferentially.

It also touches upon the Federal aid to education dispute and develops the idea that the allocation of Federal funds only to children attending public schools would be discriminatory, and, in effect, a violation of religious liberty.

## LIFE ADJUSTMENT IN AN ENGLISH CLASS

by SISTER GERTRUDE LEONORE, S.S.J.

THERE is a sentence from Rudolph Allers that seems to me especially pertinent to this discussion both from the teacher's angle and that of the student—"I am only one person, but I am one person; I can't do everything, but I can do something."

From the teacher's point of view it means evaluating your situation and attacking it at the plastic point. Perhaps like myself you are teaching in a secondary school that follows a traditional curriculum, but you find much in the Life Adjustment program that you believe to be of value to your students. In fact our basic philosophy commits us to a program that centers in the need and development of the individual, since we believe that each student is a person with potentialities of mind and spirit which are uniquely his own. Hence our chief duty as a teacher, whether of math, home economics or English, is the development in that student of his maximum powers for living fully himself and contributing to his community and nation.

In today's school those of us who teach English are especially fortunate. We are much more than instructors in the use of a tool, important though that may be. To no member of the faculty is the student so much an individual as to his teacher of English. Hence no one else has such an opportunity of impressing him with his individual value—a value that too often the student in a large urban high school loses sight of.

No one else has such an opportunity of assisting the boy or girl to impose order on the chaos of adolescence and make one's self an integrated person who "walks with inward glory crowned." Every paragraph written, every bit of verse toiled over gives the student a sense of conquest, of power in that he has brought into order one bit of his universe. In no other class is there such opportunity to waken the child to the riches that lie in the conscious awareness of the fact that he has five senses.

Because the study of literature is useless unless it is related to life and experience here and now, the teacher of English makes these lessons a guide to ideals, to norms of judgment, to awareness and use of experience. She can open the tight little nut-shell lined with mirrors in which the pupil is existing and give him a glimpse of the wide horizons of truth and beauty. It follows, that with these goals in mind, English teaching is adventure and challenge, not drudgery. If I have given Mary Day with an I.Q. of 85 the ability to see something in her backyard and tell us about it in a clear sentence, I have aided growth. If I have given Mary Hope a line of poetry to carry with her to the assembly line, I have helped her to be a person. If I have used my subject matter to give increased awareness, power, and personal integration, I have aided the pupil to "life adjustment."

Practically, how is this accomplished when the teacher's load runs from 200 to 250 students whom she meets for only forty-five minutes a day and usually teaches during only one year of their high school training?

Composition assignments carefully planned and the resultant writing read, not with a proofreader's eye, but with the desire to learn something of another's personality can be very valuable in adjusting a student as an individual. One unit I have used in this connection is one we called *This Is Me!*—the me is used advisedly. The students explored their past—what was I like yesterday, what was I doing, what manner of girl am I today, what do I want to be tomorrow?

We began with class discussion and they made a discovery that always amazes adolescents—other children shared their ambitions, their fears, their fun and play. We had papers on the child who tried to dispose of the new baby because it usurped all her mother's attention, on the teacher who promised a reward and forgot to give it. One sensitive paper I read was of a child's complete despair because her second grade teacher had not recognized her possibilities as a troubador of our Lady. There was one on the terror a child felt when left alone at night in an undesirable neighborhood that illuminated at once the difficulties of a girl I had been trying in vain to fathom. There was a memorable paper from a child whose fight with



polio had brought her through triumphantly to the life of a normal sixteen-year-old. That paper found its way into the school magazine to be a spur and comfort to other handicapped students.

As each girl found and recorded one incident or phase of her childhood, she had integrated a bit of her own personality, and learned indirectly a bit of family living. As one child remarked, "I'll never let a little girl of mine feel as bad as I did when my little brother arrived." The teacher had another line in the personality portrait she was trying to build in order to understand the child. With this unit we tied in reading—*My Antonia*, *The Doll's House*, *The Magic Ring*—other people's memories of their childhood heritage. We noted especially the contrast of the two childhood's in Katherine Mansfield's sensitive presentation of the child with all things and the child with nothing. As the year went on and we read biographies, we noted how often the best writing, the most entertaining chapters were the early ones. We watched the child grow up and noted for example, how, in Farrow's story of Damien, the man developed all the traits of the child. Gradually, perhaps not in terms that could be measured, the student came to see the importance of childhood, was perhaps saved from a pent-up bitterness about her own, and began to plan a happy one for her children to be. In addition she became better adjusted socially because she saw something of the effect of environment on people.

For *Myself Today*, we worked from another angle beginning with class discussion of common problems. Soon we had a lengthy blackboard listing of the problems of English III. By this time, of course, the class was willing to trust me with their problems. That is one of the crucial elements in this type of teaching. They must be sure of a sympathetic reader and listener whose interest in their welfare they appreciate and in whose judgment they have confidence. We all know the problems they presented—money, dates, parents, boys, homework, being independent of the group. Only last week one of my students came to say that as a result of her problem assignment, she and her father had had a long conference in which they had faced up to a situation that was making both of them

unhappy. It seems to me that while such information never finds its way to the report card it is a valuable outcome of instruction.

Short story writing in another class brought a plot centered round a domineering older sister. During the conference period in which we discussed the plot I discovered that this was a pressing problem for the motherless girl who was writing the story. We helped to solve the problem. That brief conference period is of vital importance. According to the picture painted by the advocates of the individual conference we should be teaching a maximum of twenty-five in four groups, seven periods a week with special time for conferences, but until that English teacher's Utopia appears we must make the time—before school, after school, at a lunch period, perhaps a free period, occasionally one or two class periods—but find time we must if we are to recognize individual differences and teach for life adjustment.

Mechanics too have their place. We are teachers of communications and we do our pupils a disservice if they cannot communicate because of barriers presented by their spelling and sentence structure. But there again we may work with the individual. In any eleventh grade group there will be students who need to get a straight sentence line; others who have grammatical difficulties such as agreement of subject and verb, and still others who are ready for such polish as condensation, subordination, and word choice. In individual conferences and small groups each student works on her own problem. Thus we escape the regimentation of the workbook—fifty students all filling out the same blanks for forty-five minutes. No wonder they are bored! All children need to be taught sentence structure—true, but it must be taught at the level where they are—and even with homogeneous grouping there is never a whole group at the same point.

Another unit is a *What Shall I Be*. We have all met the boy who despite the fact that it was a struggle for him to write one sentence had decided to be a journalist, the girl with the 90 I.Q. who is bent on being a doctor, and the Clara Barton advocate, whom we have always with us, bent on seeing herself a vision in white healing humanity and incidentally snaring herself a

man. In many schools this vocational unit is begun with the Kudor Preference Test so that both teacher and student get an objective view of the problem. Students take a look at their traits, their capabilities, their school record. There is a wealth of material available in pamphlet form and in the *Occupation Index* to aid the teacher. Here too perhaps we can discourage the white collar obsession, with us more specifically the typist pattern. Group reports on one occupation, prepared by a number of students interested in the same field, interviews with local people in the field, or employing others in a given occupation—all these have life adjustment value. I remember one excellent talk prepared by two juniors who had obtained their material in a personal interview with the busy superintendent of nurses in the Philadelphia General Hospital.

Dramatizations of what do you wear, what do you say on an interview are useful in that they give the individual girl confidence in her first job hunting. She knows she's properly dressed and giving correct answers. Skits entail co-operative effort and thus have added value.

Usually I ask my senior groups what they expect of English IV. One almost universal request is for all those qualities that make for poise, for social know-how, which spells acceptance by the group. This of course means to a great extent oral English. This can take many forms. One of these is a completely pupil-operated Courtesy Quiz. The range of home background in any school is very wide and these programs represent courtesy on various levels, giving additional knowledge of other people to the student and additional information about her girls to the teacher.

Panel discussions or any other form of sharing ideas is an aid to individual growth and adjustment. Tie your topics in with their outside interests, with their religion and social studies programs, with the play and the prom, with the assembly speaker's ideas. Better a lively class devoted to what the Catholic Mother of the year had to say about rearing a family than insistence on "getting in that literature that must be covered." Small conversation groups are good training ground for the smaller courtesies and teach students to contribute to a general conversation.

Bibliotherapy offers still another phase of the English teacher's opportunity. People in books have problems to solve, obstacles to hurdle, situations to meet like those of the student. There is a subtle flattery in a book handed to an individual student, with a suggestion as to what's there for him, and an adroit question or so after the reading is done. Dom Moore's *Bibliotherapy* and the American Council's *Reading Ladder of Human Relations* plus the teacher's own discoveries from her reading and the book reports of her students offer a wealth of available materials.

But the individual book for a definite problem is not the only means of using literature in life adjustment. Despite the people who tell us that we should never force an entire group to read the same book, I am convinced that a shared experience with a classic can be a worthwhile contribution to individual growth. True everyone in the class may not acquire all the book offers, but if you remember the seed sowed on good ground did not always yield a hundred-fold. In a class working with a skilled teacher each will bring forth the percentage which for him is a filling of his vessel.

Life adjustment demands a sensitivity to other peoples lives, an ability to put one self in the other fellow's shoes, to experience vicariously. Life adjustment must train emotions, and what better material offers itself than novel and drama where the cold facts and figures, the abstract terms are translated into flesh and blood. The teacher who is teaching not a subject but students, teaches literature as life. Her first values are not literary but human, although frequently when she puts first things first, she is also doing the classic a much greater service than if she put it under a microscope to dissect it as dead bones of grammar and figures of speech. Before a class begins a book in common, the teacher must know just exactly what values she wishes to stress, how the discussion periods are to be organized, what values are present for the particular class at this particular time and place.

In these discussions emotional response is important. It may range far afield when the students think of the characters in their book as real people in real situations and respond accordingly. If you are handling a group accustomed to formalized

instruction, the beginnings of this type may be difficult as they will try to give what they think is the acceptable response, but once they have learned to follow your lead and trust their honest opinions to class participation, you have begun to train for life adjustment. For example, now-a-days it's pedagogically fashionable to frown upon the *Idylls*—but I happen to be teaching a syllabus that requires them and if you think they are outmoded I suggest that you visit an English class some spring afternoon when they're reading and discussing *Lancelot and Elaine*. As one percipient girl remarked last term "Elaine was in love with love; she would have fallen for the first man that came along." At which point the romanticists in the class fell upon her *en masse*. The points at which literature has relation to life adjustment are limited only by the teacher's interest in the human beings before her and the breadth of her knowledge.

All of us who are interested in Life Adjustment know the important place that family living holds in that adjustment. Many of the books we read in school yield rich dividends if discussed from that angle, e.g., *Alice Adams*, *The Yearling*, just to name two, and not to mention the popularly written saints' lives that show what family life does for sanctity. In oral discussion each reader brings his own unique experience to the book and out of these periods concepts of family life are formed.

Perhaps no where is there greater need for adjustment to life than in an evaluation of the mass entertainment in radio, motion picture, and magazine. As the Life Adjustment Education bulletin points out in its evidence for need of general strength, the estimate of the capacities and interests of consumers as revealed by publisher, advertiser, radio director and motion picture producer in their offerings to the public is very low—a fact frequently offered as an indictment of all secondary school English courses and a reason for relegating such courses to the position of a skill or tool completely conquered by ninth grade.

All of us are developing units in newspaper and magazine reading. We do one with seniors in which we deal largely with mass magazines. In groups of five the class worked over a number of issues of one magazine evaluating it with criteria previously set up by the class. A chairman reports from each

group and there is usually much interest as this is material most of them are handling outside of class. They are astonished to discover that for *Seventeen* their twenty-five cents buys about ninety per cent advertizing. Sometimes we inaugurate the project with a discussion on a typical magazine budget for an average income group. If we've been reading short stories, we find the patterns that the slicks almost always use. Of course there are comics and pulps but, at least in our school, we seldom get a glimpse of one, except that once a courageous soul brought in a question from one. The question was "I've been disappointed in love; should I enter a convent?"

But you say, I have only five periods a week for English and a syllabus on which the student will be examined. What can I do for life adjustment? You can decide what the important values are and teach those, using any assigned material that is helpful; you can find more economical methods of teaching some of the required material. Take the student into your confidence as you plan. "If I can depend on you to cover this factual material for yourself, we'll have time for such and such really interesting material in class." They usually rise to that bait. History of literature is not important to most high school students; you can cut here. Reevaluate your classics; maybe five instead of ten classes devoted to *Tale of Two Cities* will be just as effective. Don't drill an entire class in material nobody needs, or only one or two need. You'll do better teaching because you will reach more students with material that has meaning for life.

The teacher and the teacher's attitude are at the root of the problem. The most flexible syllabi, the most perfectly equipped English laboratory, the most modern of textbooks, not any one of these or all of them combined will help our children to be adjusted to life. Only a teacher whose primary desire and purpose is to produce a mentally, physically, and spiritually integrated personality can teach for life-adjustment. It is on the teacher that the program must be centered.



## A STUDY OF SPELLING ACHIEVEMENT

by ANDREW M. DOYLE

**A**RATHER frequently discussed problem among educators is whether the level of achievement of grade school children is higher, lower or approximately the same at the present time as it was twenty or thirty years ago. This article is a summary of a study which sought to answer this question insofar as it concerns achievement in spelling through the use of objective tests.

Laid against the time encompassed by the History of Education, the standardized test has a history that is brief indeed. Yet, over fifty years have elapsed since such tests were introduced in Baltimore by J. M. Rice. This time, it would seem, is sufficiently long to provide for the investigator a means of comparing the level of achievement of present day grade school children with that of the children of two or three decades ago.

The basis of this study is as follows. If properly determined, the norms of a standardized test reflect the achievement of the entire population from which the standardizing sample is drawn. Two populations can, then, be compared as to achievement if we have two tests—one standardized on each population. The two tests can be administered to any group of pupils all of whom take both tests. If the average grade score on one test is higher than the average score on the other, it can be concluded that the groups upon which the tests were standardized were not equal in achievement, for the tests are not of equal difficulty. If one of the tests represented the achievement of the pupils of today and the other that of pupils of thirty years ago, then the difference in the difficulty of the tests would reflect a difference in the achievement of the two groups. In the field of spelling two such tests are available and were employed in the study reported here.

The tests used were the 1918 Buckingham Extension of the Ayres Spelling Scale and the Spelling Test from Form D of the Stanford Achievement Test. The standardization procedures of the two tests as reported by the authors indicate that every at-

tempt was made to obtain adequate samples in determining the norms.

The Buckingham scale is simply a list of words, while the Stanford test is presented with illustrative sentences. In order to make the presentation similar, sentences were constructed to accompany the Buckingham words. The words used for the various classes from the Buckingham scale were chosen according to the instructions of the author.

The tests were administered in March of 1949 in six parochial schools in five states. Grade 2 to 8 inclusive were included in the testing. The number of children taking part in the study for the various grades is shown in Table 1.

TABLE 1  
NUMBER OF PUPILS TAKING THE TWO TESTS IN  
THE VARIOUS CLASSES

Grade Number	2	3	4	5	6	7	8	Total
	185	201	194	215	204	208	208	1,415

The tests were administered on consecutive days with the Buckingham scale being administered first in three schools and the Stanford test first in the other three. The papers were scored according to the instructions for the Stanford test, and to insure consistency all were scored by the author.

The raw scores for the various classes were averaged and these averages were then converted to grade scores. The conversion table used for the Stanford test was that for the total population. An abridged table of the results is presented below.

TABLE 2  
MEAN GRADE SCORES ON THE TWO TESTS FOR THE VARIOUS  
GRADES AND THE DIFFERENCES BETWEEN THE MEANS

Grade	2	3	4	5	6	7	8
Stanford Mean	3.1	4.1	5.3	6.5	7.3	9.0	10.2
Buckingham Mean	2.8	3.9	4.75	5.8	6.75	7.8	9.0
Diff S-B	.3	.2	.55	.7	.55	1.2	1.2

It will be noted that in all cases the grade score was higher on the Stanford test. This may be interpreted as follows. The Buckingham scale is more difficult, since a group attaining a

given grade level on the Stanford test gets a lower score on the Buckingham scale. It also indicates that the achievement of the group taking the Buckingham test exceeded that reached by the group taking the Stanford test, because the Buckingham group reached a given level of achievement sooner than the Stanford. In other words, the achievement of the Buckingham group in the eighth month of grade two equals that of the Stanford group in the first month of grade three. It will be noted that this difference is small at first, but increases until the lag of the Stanford group reaches 1.2 years. In all cases the differences had statistical validity.

From these results it can be concluded that the achievement in spelling of the children of the period around 1918 (represented by the Buckingham norms) was greater than that of the present time (represented by the Stanford norms).

After the above results were determined, there remained one difficulty to be resolved. The proposition could be advanced that the reason for the greater difficulty of the Buckingham test for those pupils taking part in the study was that the words were unfamiliar to them. A further check was made to determine if this were so. The norms presented for the Buckingham scale are not only for a given column, but also for words within the column. Thus, if the norm for a grade is given as 50 per cent not only does this mean that a pupil must spell 50 per cent of the words to be at grade level, but also that 50 per cent of the children at that grade level will spell each word correctly. Thus a check was made at each grade level on five words which appeared on both the Stanford test and the Buckingham scale. The standing of the children on the individual words according to the Buckingham scale could then be compared with their standing on the Stanford test as determined in the first part of the study. The results affirmed the first part of the study. The grade levels for the individual words according to the Buckingham scale were lower than the standing on the Stanford tests in the same relation as the difference when the whole tests were compared. The differences were small at the lower grades and increased considerably as the upper grades were reached.

The results outlined above indicate that from grade two through grade eight there is a definite and increasing difference between the spelling achievement of present day school children and those of three decades ago. These results are obtained not only by comparing the norms of tests representing the achievement of those populations, but also by a check of individual words. The earlier group emerges as the superior group as far as this achievement is concerned. No attempt is made here to determine the causes of these differences, but it is hoped that the establishment of their existence makes some contribution.

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### **Spelldown on Rebound**

To spark spelling consciousness in students, Washington high school in Milwaukee conducts old-fashioned spelldowns with a new-fangled twist. Competition starts when 100 words are given in a written exercise to all students in every home-room; then continues with a second and third written round in which progressively fewer students find themselves qualified to participate. Held before a school assembly, the finals, too, are a written contest. On the stage is a large blackboard, while to the side and behind sit the spellers. From a basket containing cards, each with a word on it, a teacher selects one card, pronounces the word, gives the card to a student who prints the word on the blackboard. Contestants write the word, send their answers by messenger to the spelldown judge. Then after some twenty words are pronounced, the judge announces the winner.

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### **Dr. Carlton Hayes Retires from Columbia U. Faculty**

Dr. Carlton J. H. Hayes has ended a half-century association with Columbia University, New York. He has taught his last class as Seth Low professor of history. An outstanding Catholic layman and wartime Ambassador to Spain, he is retiring after forty-three years of teaching at the institution.

## ORIGIN AND HISTORY IN BRIEF OF THE ACADEMIC COSTUME

by SISTER M. LILLIANA OWENS, S.L., PH.D.

THE origin of a special costume to show the graduates of the different colleges and universities is very obscure. In all probability it was in the beginning a mere adaptation of monastic costume. The advantages of a distinctive costume were recognized at an early period. The regulations governing their resins and wear go back to the renewal of interest in learning which took place in Europe in the eleventh and twelfth centuries, and to those first organized institutions of learning—the famous medieval universities of Paris and Bologna, which were founded in the twelfth century, and to the English Universities at Oxford and Cambridge which appeared at a later date.

The students themselves are responsible for these organized bodies. They were called *universitates*—that is guilds or associations. The name at first applied to any organization of citizens and had no special application to the bodies of students. It acquired its later and narrower meaning by degrees.

At first the university was a guild of Masters of Arts. Membership in the guild was granted upon the reception of this degree. The use of academic degrees was based on the same idea as the system of mechanic corporations in which the apprentice after serving his time, was given the license to practice his trade. The student who had received the Master of Arts Degree was admitted by his superiors to begin *ad incipiendum* to teach, and from this terminology we have the word "commencement" used to describe the ceremonies at the close of the academic year.

The term "bachelor" in medieval times denoted the *assistant apprentice* as opposed to the master workman. To date there seems to me an uncertainty as to when the title of doctor was established as a degree superior to that of master. Bologna conferred such a degree in the twelfth century. Paris gave a degree in divinity about the same time. Records show that

mention is made of the *doctors of the different faculties* at Oxford in the year 1184. It is, therefore, more or less evident that the term was used as a title for those possessing the highest degree of learning soon after the establishment of the first universities.

During the twelfth century men and women—royalty, layfolk, clerics, tradesmen and students wore the long, full, flowing robes designated as gowns. The rank and wealth of the owner determined the elegance of apparel. The king, according to title and income, decreed who might wear furs, who velvet, who silks. He decided to the smallest detail the apparel of royalty, court members and court officials.

The gown was the *vogue* until the sixteenth century. After 1600 it was seldom worn by men and was finally limited to professional men and to men of age and gravity. By the end of the seventeenth century gowns were worn only by legal and official personages.

During the years the gowns were worn by practically everyone, a cloak was worn over it. This garment usually had a cowl-like appendage attached to the back of it called a hood. This was pulled up over the head to serve as a covering or a protection. The hood as a separate article of attire appeared in the thirteenth century. It was called a "chaperon". This was very much like a pointed bag with an oval opening for the face. The point was often very long if it hung down behind. It stuck up at the top of the head if short. Some leader of the fourteenth century decided to change this by putting his head into the oval made for the face, and then gathering up the part intended to cover the shoulders he bound it around his head and tucked it in at one end. The result of this was a cap very similar in appearance to a turban. The "chaperon" or hood was converted into a headdress of a more formal description during the fifteenth century. It lost its resemblance to the cowl and became a cap with a crown closely fitting the head and there was a stuffed roll around it. Toward the latter part of the fifteenth century caps and bonnets were more frequently worn. At this time the hood was flung over the shoulder at the pleasure of the wearer. By the sixteenth century the hood was worn only by legal, official, clerical and academic person-



ages. Hats began to be the fashion for men after the sixteenth century. Caps of particular forms were worn by professional and ecclesiastical persons to indicate their profession and rank.

The scholars of the early medieval universities wore about the same type of clothing as anyone else. These garments were gowns, cloaks with hoods attached or separate hoods and caps. When the English universities had become established institutions, details of the scholars apparel were prescribed by the university students to distinguish the different degrees of learning and also the faculties. The people then changed their fashions; but the scholars kept their original styles. This is verified from a solemn enactment passed at Oxford in 1138 against the tailors, who were trying to shorten the length of the university garments. The quotation is as follows: "It is honourable and in accordance with reason that clerks to whom God has given an advantage over the lay folk in their adornments within, should like-wise differ from the lay folk outwardly in dress." The most complete information concerning academic degrees is available at Oxford. Here the observance of the rules on academic dress was strictly enforced. The Master of Arts at his inception had to swear that he owned the dress proper for his degree, and that he would wear it on all proper occasions.

The hood especially distinguished the degree at Oxford. The university carefully designated the material and color proper to each faculty. At the Gaudy dinner held annually at Queen's College on January 1, each guest receives a needle with a thread of the color of his faculty—theologians, black; lawyers, blue; art students, red—and is told—"Take this and be thrifty." The mending of the hood was a duty. This duty often fell to the lot of the poor medieval student. This custom dates back to the time of the founder (1340). The hood was originally an article of dress. In the books of the Chancellors and Proctors of about 1426 its practical purpose is implied in the following words: "Whereas reason bids that varieties of costume should correspond to the ordering of the season, whereas the Festival of Easter in its due course is akin from its nearness to summer, it is henceforth allowed that from Easter to All Saints' Day graduates wear silken hoods instead of fur ones, old custom not

withstanding." In the fifteenth century the B.A. hood was lined with lamb's wool or rabbit fur. The M.A.'s and individuals of noble birth and rank were the only persons permitted to use miniver. This was forbidden by a statute of 1432.

We have no definite record [to date] as to when, how or exactly why the conferment of the cap became a part of the ceremony of receiving the academic degree. The Roman law freed the slave by permitting him to wear a cap. This was also true at Oxford. So the cap at the University of Oxford was the sign of his independence. He was bound to wear it at all ceremonies. In the early days the Chancellor of the Cathedral on the Isle de la Cite issued licenses to teach. As a duly licensed teacher his freedom from bachelorhood was shown by placing on his head a cap or a biretta. This ceremony was performed by his former instructor. The new teacher took his seat in the master's chair after a brief inaugural address. The square cap was called a biretta, and the round cap which drooped gracefully from a tuft at the center was called a *pileus*. The origin of the Oxford or the *mortarboard* style cap with the stiff corners is not definitely known. The peculiarities by which the different caps are distinguished and also by which their wearers are distinguished are told amusingly in *The Ballad of the Caps*. This poem was first printed in 1564 and runs as follows:

Any cap, whate'er it be  
Is still the sign of some degree.

The anonymous poet describes the sailor's cap, the tradesman's cap, the lawyer's cap and the academic cap as follows:

'Tis square like scholars and their books:  
The rest are round, but this is square,  
To show that they more stable are.

This poem proves to us that the academic cap was worn as early as 1564. In the sixteenth century hoods ceased to be worn except by legal, official, clerical and academic personages. After the sixteenth century hats began to predominate in male costumes. In the eighteenth century the tuft was replaced by a modern tassel. The tassel was used on all caps at this time. Today Oxford uses the round cap of velvet for those who have merited the degree of law and medicine.

The Master of Arts wore a black gown. This was usually made of "princess stuff" or "crape". The sleeves of this garment were unusual for the circular cut at the bottom. The arms came through an opening in the sleeves. The sleeves hung down. Some historians state that the "cut-away style" sleeve was to give the master greater freedom in moving his arms and hands while teaching. The gown of the bachelor of arts was also made of "princess stuff" or "crape". The hood was black trimmed with fur. Those who had not received a degree but who were students wore a plain black gown of "princess stuff" with round full sleeves. The sleeves were half the length of the gown. The cap was black, square and had a silk tassel. Those holding the degree of bachelor of arts and all undergraduates were compelled by the statutes to wear their academic dress whenever they were on the streets or on the public walks of the University. This ruling is still in effect.

In the United States, as a result of our English heritage, caps and gowns have been used from colonial times at Columbia (King's college), New York University, the University of Pennsylvania, Bryn Mawr, Yale and other colleges. There was a widespread student movement in America to wear caps and gowns at commencement ceremonies about 1885. The graduating students seemed to feel the need for a dignified apparel for the occasion. They were attracted by the democratic as well as by the traditional qualities of the cap and the gown. Faculties approved this practical and dignified graduation dress, and it was not long before the faculty themselves also began to wear caps and gowns.

The *University Magazine* carried an article in 1894 written by Gardner C. Leonard, strongly urging a uniform academic costume. The Intercollegiate Commission, a group of leading American educators, met at Columbia to draft a code. The members of this commission at this time were President Seth Low of Columbia, Dr. Charles Ray Palmer of Yale University, Chancellor McCracken of New York University and Colonel John J. McCook of Princeton. These men had seen the value of devices on army uniforms in differentiating the various army corps and they had carefully studied the traditional colors as used in the older universities of Italy, France and Great Britain.

to mark their different faculties. Mr. Leonard, the author of the article, was called into consultation as technical advisor. He prepared color sketches and experimental gowns and hoods. He also offered valuable suggestions for defining the distinguishing features of the caps, gowns and hoods for the different degrees.

An Inter-collegiate Code was presented to the American institutions of higher learning in 1895 by the Commission. The code was simple and adaptable. It regulated the design or pattern of the gowns and hoods and the colors and materials to be used. The adoption of this code by 95 per cent of the colleges and universities of America has given America a beautiful, impressive and yet extremely simple method of signifying scholastic honors. No one is permitted to wear at anytime any gown or hood to which he or she is not entitled by graduation from a college or a university in the United States.

The code provided three types of gowns. The bachelors' are made of black worsted material and have long, pointed sleeves. The masters may wear either black silk or black wool gowns. These are made with a long closed sleeve with an arc of a circle appearing near the bottom, and a slit for the arm. The doctors' gowns are black silk with a full, round open sleeve. They are faced with velvet and have three bars of velvet on each sleeve. The color of the velvet trim may be black or the same color as the velvet indicative of the faculty which edges the hood. The black Oxford or mortarboard style cap is worn by all degrees, but only the doctors' cap may be made of velvet and only doctors and presidents of institutions may wear a gold tassel on the cap.

The American Master's gown is almost exactly like that of the Oxford M.A., while our bachelor gown is similar to that of the Oxford scholar's gown. The Intercollegiate Commission in conferring on our doctors the right to wear a gown with full round sleeves, a cap of velvet and a gold tassel has given special honors in dress to the highest scholastic attainments. This is a strictly American and democratic method of adapting the original custom of reserving these honors for noblemen.

In the American Code the hood is the most important and distinctive feature of scholastic attire. The doctor's hood is

of black cloth matching the gown. It is four feet in length and made with a wide panel. The master's and bachelor's hoods are three and one-half feet in length respectively. They are made of black cloth matching the gowns and follow the Oxford shape. The hoods for all the degrees are lined with silk in the official academic color or colors of the institution conferring the degree. These colors are not necessarily the same as the school's athletic colors, though in some cases they are.

The problem regarding the lining of hoods was solved by the Commission for colleges or universities that have more than one official color by using the chevron or heraldic device. To illustrate this, the official Princeton colors are black and orange. The Princeton hood is therefore lined with orange with a black chevron. The binding or trim of all the hoods is of velvet or velveteen, two inches, three inches and five inches wide for the bachelor's degree, master's degree and doctor's degree respectively. The color of this velvet trim indicates the department or faculty to which the degree pertains. The Intercollegiate Code assigned a different color for each department; for instance, the white is for arts, red for theology, blue for philosophy and so forth. In assigning these colors the Intercollegiate Commission retained the historical associations. The simplicity of the American system of academic dress will be more readily appreciated when contrasted with the arbitrary code adhered to by each separate English university. These often because of some similarity have caused confusion. For example, the Oxford hoods for D.C.L. and M.D. are identical—scarlet cloth with a crimson lining. The Cambridge hood of scarlet cloth lined with pink silk is by no means distinctive. It may designate either the D.D., LL.D., or the M.D.

In 1911 a group of leading American educators in the field of secondary education, with the technical assistance of Mr. and Mrs. E. R. Moore of the E. R. Moore Company, Chicago, designed and introduced what has since become the Official High School Cap and Gown. In order not to cause any confusion with the college costume, an attractive shade of grey was chosen for the high school cap and gown. The sleeves of the gown were made round and full instead of pointed. The cap is the traditional mortarboard design, with a silk tassel,

and matches the gown in color. For the Catholic and private high schools for girls the white cap and gown seemed the most appropriate and has become practically uniform.

Many grammar schools throughout the country have adopted the use of the cap and the gown for their graduation exercises. This has made for dignity and equality of appearance and is fast becoming general. Maroon is the color most strongly favored by the grammar grades and will in a short time become, no doubt, the uniform color. Dr. James E. Armstrong, principal of the Englewood High School, Chicago, from 1909-1926, was the pioneer in introducing the Official Gray High School Cap and Gown.

Through the courtesy of the E. R. Moore Company the following rules to direct schools in the correct current usage in Academic Costume have been provided:

1. Caps should be placed on the head with the deep part to the back. They should first be placed well down over the forehead, then pulled down firmly at the back.
2. The cap should be worn throughout all academic exercises, except during prayer, when the young men should remove theirs.
3. The tassel is always worn draped over the left front quarter of the cap.
4. Girl graduates wear white collars with their gowns.
5. There has been a recent tendency among some schools to wear colored tassels instead of gray (or white). While this custom may be attractive, it has no support in tradition and the colors have no particular significance, as they do when worn by college graduates to represent the different departments or faculties.

#### CORRECT USAGE IN ACADEMIC COSTUMES IN COLLEGES AND UNIVERSITIES

The president and the members who administrate the college or university, whatever their degree may be, are privileged to wear the doctor's gown (with *black* velvet) as long as they hold their respective positions, but their hoods may be *only* those of degrees actually held by the wearer. A faculty member or official of any institution who has received his degree elsewhere is entitled to wear a hood for the appropriate degree, lined with the color of his resident school, but only during the period of his association with that school. The rule for the



cap in colleges and universities is the same as that for the elementary schools—namely it is worn throughout all academic exercises, except during prayer when the men remove theirs.

The gold tassel on the doctor's cap is so fastened that it drapes over the left front quarter of the cap. It is now the custom in the majority of schools to leave the tassel draped over the left temple *at all times*. Some few years ago it was the accepted custom in most schools for the graduates and other students to change the tassel from one side to the other according to the year of their college work, and the graduates after receiving their diploma. But the custom generally followed at present is that the tassel remains at all times on the left side. The important thing, however, is that all graduates wear their tassels alike.

Some schools show the difference in their faculties and academic departments by using an official academic faculty color established by the Intercollegiate Code (see end of this article for these colors). Black tassels are the more accepted ones today. The gold tassel may never be worn by any save the doctors or the presidents of institutions.

If more than one degree is held, the gown and the hood of the highest degree is worn. The doctor's gown may have the velvet trimmings divided to indicate the two degrees and this also may be done on the hood, though usually the last degree taken is the one indicated by the color of the velvet. The hood lining may show only the color or colors of one institution.

The doctor's and master's gowns are always worn open. The bachelor's gown is closed at the top *only*. Any attempt to close the gowns completely has no foundation in tradition, as the gowns are made to be worn open.

When honorary degrees are conferred, the candidate wears the gown significant of the degree to be received, but the hood is not worn until the degree is actually bestowed. The institution makes the candidate a gift of the hood but the candidate provides his own gown.

It is the wording of the degree and not the department in which the major work was done which governs the color of the velvet in the hood. For example, a degree conferred as *Master of Science in Engineering* requires the gold yellow of science

and not the orange of engineering. Likewise a degree conferred as a *Master of Arts in Economics* would require the white of arts not the copper of economics. At Harvard which follows its own code, the hoods for the three degrees are all of the Oxford shape. They vary in size and have no velvet trimming. Colored "crowsfeet" on the front panels of the gown indicate the degree. When no hood is worn with the bachelor gown feminine candidates may wear a white collar attached to the gown to give it a softer and a more becoming appearance. But the white collar should never be attached to either the master's or the doctor's gown. The Intercollegiate Code established the following complete list of colors to represent the different faculties or departments of learning. In this way everyone who attends a graduation at any college or university is at once conversant from the colors worn with the degree earned by the wearer:

Agriculture .....	Maize	Library Science .....	Lemon
Arts and Letters .....	White	Medicine .....	Green
Chiropody .....	Nile Green	Music .....	Pink
Commerce and		Naprapathy .....	Cerise
Accountancy .....	Drab	Optometry .....	Orchid
Dentistry .....	Lilac	Oratory .....	Silver Gray
Economics .....	Copper	Pharmacy .....	Olive
Education .....	Light Blue	Philosophy .....	Philosophy Blue
Engineering .....	Orange	Physical	
Fine Arts .....	Brown	Education .....	Sage Green
Forestry .....	Russet	Public Health .....	Salmon
Humanities .....	Dark Crimson	Science .....	Gold-Yellow
Laws .....	Purple	Theology .....	Scarlet
	Veterinary Science .....	Gray	

#### Advanced Medical Program Mapped by Catholic College for Doctors in State Without Medical School

A Catholic college and a county medical society in New Jersey, a state which has no accredited medical school, are co-operating in a program that will offer post-graduate work in advanced fields of medicine to surgeons and other medical men of the area. The Very Rev. James J. Shanahan, S.J., president of St. Peter's College, Jersey City, which is cooperating with Hudson County Medical Society, has announced that internationally known medical specialists will take part in the program.

## **THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\***

### **A Comparative Study of Attitudes of Catholic Students in Public and in Catholic High Schools Toward Mixed Marriage**

*by* REVEREND JAMES P. GALVIN, M.A.

This dissertation is a comparison of the attitudes of 455 Catholic pupils in public high schools and of 1,000 Catholic pupils in Catholic high schools toward mixed marriage. Each pupil was given a copy of Father Saffer's *Scale for Measuring Attitudes toward Mixed Marriage* (q. v. *The Catholic Educational Review*, vol. XLVII, No. 6, June 1949, p. 400) and asked to endorse only those statements with which he or she was in agreement.

The results of this study show no appreciable differences between the attitudes toward mixed marriage of Catholic students in public high schools when compared either from the standpoint of sex or class. The scores of all groups concerned appear to be rather low, with the senior boys bordering close to indifference.

The matching of those in attendance at public high schools with those enrolled in Catholic high schools revealed the existence of significant differences between the two groups. In every instance the Catholics in Catholic high schools are less favorably disposed toward mixed marriage. The largest difference is that between the two senior classes, 1.07 with a Critical Ratio of 5.63.

### **A Comparative Attitude Study of High School Pupils of Catholic and Mixed Marriage Families**

*by* REVEREND EDWARD A. LEYDEN, M.A.

The study is an investigation of the attitudes toward mixed marriage of 545 Catholic high school pupils. The attitudes

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\*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D.C. Withdrawal privileges in accordance with prescribed regulations.

of pupils of Catholic marriages were compared with the attitudes of Catholic high school pupils of mixed marriage families. Data contained in the study were the results of the reactions of the pupils on *Saffer's Scale for Measuring Attitudes Toward Mixed Marriage*, as formulated in a 43 statement questionnaire.

Results of this study indicate that definite attitude patterns exist among the students under investigation. Attitudes of the various Catholic groups tend either to agree or disagree with the Church's teaching concerning mixed marriage. The average attitude score of the 545 pupils was in agreement with the teaching of the Church. The median score for all pupils was 7.20 in conformity with Catholic teaching. The median score for pupils of Catholic marriage families was 7.58. The median score of 6.32 for pupils of mixed marriage families merely reached a desired Catholic attitude level.

In comparing the various groups, the difference of the average attitude scores was significantly in favor of the pupils from Catholic marriage families in all factor contrasts. Group significant differences yielded a Critical Ratio of 7.66 favoring pupils of Catholic marriage families, as against pupils of mixed marriage families.

The year or class level of the students does not seem to provide the foundation for differences in attitudes. Rather, the differences seem to arise from the mixed or Catholic marital status of the parents.

#### **A Comparative Study of Attitudes of Boarding and Day Students Toward Mixed Marriage**

by REVEREND EDWARD J. VOLLMER, O.S.B., M.A.

The data used in this study were the results of the reactions of 1,400 high school students—400 boy boarders, 400 day boys, 300 girl boarders, and 300 day girls—toward mixed marriage. Full instructions were printed on each questionnaire and the students were not required to sign their names.

The results of this study show no appreciable difference between boarders and day students. A Critical Ratio of 4.78 between boy boarders and girl boarders shows the two groups to have a statistically significant difference. The girl boarders

were much more unfavorable to mixed marriage than the boy boarders. Girl day students were less favorable to mixed marriage than boy day students. Girls, as a whole, were found to be more unfavorable toward mixed marriage than were boys. Girl boarders were most unfavorable to mixed marriage, then day girls, day boys, and boarding boys.

**A Comparative Study of the Attitudes of Catholic Pupils  
in Coeducational and Non-Coeducational High  
Schools Toward Mixed Marriage**

*by* REVEREND FRANCIS A. QUINN, M.A.

The dissertation is a study of 1,034 Catholic high school pupils' attitudes toward mixed marriages. It consists of a statement of the problem, a short discussion of the controversy regarding coeducation, and a consideration of the possible effects of a coeducational system upon mixed marriage attitudes. A chapter is devoted to related literature on the measurement of attitudes generally and students' attitudes toward religion and marriage particularly. The procedure is described in which attitude scales were constructed and administered to non-coeducational and coeducational high school pupils. The results when treated statistically revealed that the coeducational pupils as a group had an attitude slightly more opposed to mixed marriages than that of the pupils in the boys' schools and girls' schools. The same trend was evident when the boys in the coeducational schools were compared with the boys in the non-coeducational schools and the girls with the girls. However, though the mean scores were slightly higher for the coeducational pupils the differences were not statistically significant.

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**Constitutionality of Race Prejudice in Film Censorship**

Eric Johnston, president of the Motion Picture Association of America, announced that the U. S. Supreme Court has accepted its first case involving the constitutionality of film censorship. Film censors in Memphis, Tenn., have banned the movie *Curley*, because in it Negro and white children are shown playing together at school.

## COLLEGE AND SECONDARY SCHOOL NOTES

### GI's Know Church Colleges Are Best for U. S. Democracy, Catholic Educator Contends

The church-conducted college is best able to protect the roots of American democracy, and the GI's who flocked to these colleges after the war knew it, a Catholic educator has declared. The church-conducted college excels in at least three ways, according to an article by the Rev. Cyril F. Meyer, C.M., of St. John's University, Brooklyn, in the Association of American Colleges publication, *College and Church*: (1) it gives the student a fully rounded education, including an explanation of the purpose of man's life on this earth; (2) it develops a solid respect for legitimate authority, connected with the student's basic respect for God; (3) it teaches the student to appreciate his dignity as an individual, based upon the fact that he has a soul created after the image and likeness of God.

"I submit, therefore," he summarized, "that a crowning value of the Christian and religious college is that it is better able to protect the foundations of democracy than are 'other educational institutions.' That is why so many GI's who had risked their lives for democracy were attracted to it."

"I find it impossible to understand how anyone who knows what he is talking about can hurl the charge of 'divisive influence' at Christian and religious colleges," wrote Father Meyer.

"We have come, indeed, on sorry days when the concept of democracy has degenerated in the minds of some to the level where it is implied that there is something suspect about one's Americanism if he does not do a double genuflection before the great god of public education."

Father Meyer contended that the contribution of Church conducted colleges merits not only the esteem of all Americans but "the practical assistance of Federal and State governments, which by ample scholarship-grants will make it possible for young American men and women to attend the institutions of their choice."



### Catholic Colleges Expanding Facilities

A \$1,000,000 college to replace the present Catholic Teachers College at Albuquerque, N. Mex., under the direction of the Sisters of St. Francis will be constructed, it has been announced. Archbishop Edwin V. Byrne of Santa Fe is the chancellor of the college. Plans now being drawn provide for a girls' dormitory, auditorium, gymnasium, library, academic and science classrooms, cafeteria, chapel, a convent and living quarters for the faculty.

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Ronaele Manor, former mansion home of Mrs. Eleanor Widener Dixon, in Elkins Park near Philadelphia, was purchased recently by the Brothers of the Christian Schools who plan to use it as a house of studies for student members of their society. Included in the transaction are forty-six acres of ground immediately surrounding the mansion house, a swimming pool, gymnasium, tennis courts, an eight room butler's house and a twelve room residence formerly occupied by Mrs. Dixon's secretary. Ample ground is available for all outdoor sports and recreational facilities. A new wing is to be added to the mansion house to provide sufficient dining room and chapel accommodations.

For the past few years De La Salle College, the Christian Brothers Scholasticate at the Catholic University of America, Washington, D.C., has been so overcrowded that another scholasticate building had to be secured to provide accommodations for the increasing number of candidates applying to become Christian Brothers. Ronaele Manor is ideally located for the new scholasticate, being but a few minutes ride from La Salle College, Philadelphia, where many of the student Brothers will pursue courses.

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Two co-chairmen of the Executive Committee for the Manhattan College (N. Y.) Building and Development Fund were named by Brother Bonaventure Thomas, F.S.C., president. They are T. J. Ross, a businessman, and William J. Dwyer, a banker, both of whom are trustees of the college. The campaign, national in scope, is to raise funds for the erection of two new

buildings on Manhattan's campus at Riverdale, N. Y., a science building and an engineering building. Brother Thomas also announced the appointment of J. Paul Gaffney as comptroller of the college and the reorganization of the school's financial offices. Mr. Gaffney, a native of Clinton, N. Y., has been a college auditor for many years.

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Negotiations for the site on which the proposed new \$2,000,-000 Villa Maria College, Erie, Pa., will be constructed were completed last month with the purchase of a twenty-one acre plot by the Sisters of St. Joseph. The purchase price was \$21,000. The land formerly was owned by the late Mrs. Sumner Welles and is part of a forty-two acre plot now being developed by West Plaza Co. The new college property adjoins the Maryvale property now used for pre-school classes and owned by the Diocese of Erie. Construction of the proposed new college represents another step in the Most Rev. John Mark Gannon's long-range program of expanding the diocese's educational facilities.

It was also announced in Erie at the annual convocation of Gannon College that Bishop Gannon turned over gifts totaling \$112,779 to Gannon College "for the best interests of the college students." Bishop Gannon led the list of contributors with a donation of \$5,000.

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In Milwaukee it was announced that a fund named in honor of the late Mother Mary Fidelis, commissary general of the School Sisters of Notre Dame in this country, has been established to provide a sisters' residence at Mount Mary College. Sister Mary Charitas, head of the teacher-training department of the college and a sister of Mother Fidelis, is administrator of the fund. Thus far the sum of \$3,000 has been subscribed. Mother Fidelis died last November 24.

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It was announced at Montour Falls, N. Y., that with a \$1,000,-000 remodeling program nearing completion, the new St. John's Atonement Seminary there is ready to open for its first classes.

The seminary, conducted by the Graymoor Friars of Garrison, N. Y., will have 45 students initially and an eventual enrollment of 100. It is on the site of a former Baptist preparatory school.

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Lewis College, Lockport, Ill., has announced its expansion from two-year junior college to four-year college status. The institution, which is widely known for its aeronautical and other technical courses, will now offer courses leading to Bachelor of Arts and Bachelor of Science degrees. It will retain, however, its one and two-year terminal courses.

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Loyola University of the South, New Orleans, La., will establish a School of Social Work and may open it in September this year, the Very Rev. Thomas J. Shields, S.J., president announced. Establishment of this school will supply a long-felt need for a Catholic school of social work in Louisiana. Monsignor H. Joseph Jacobi, professor of sociology and special consultant on social administration at Loyola, has been attending a meeting of the American Association of Schools of Social Work in Milwaukee, where he conferred on problems concerning establishment of the school with deans of other schools of social work.

#### **Sight Saving and Braille Classes at Catholic University**

Intensive instruction to prepare teachers to conduct sight saving classes and to teach Braille classes for the blind will be given at two institutes to be held at the Catholic University of America Summer Session, June 26 to August 5, Dr. Roy J. Deferrari, Secretary General of the University, announced. Rev. William F. Jenks, C.S.S.R., who has been active in the blind education field in New York State, will be in charge of the two institutes. For classroom work, he will have a staff of four nuns who are now actively engaged in teaching sight saving classes in New York, Massachusetts, and New Jersey. Dr. Marshall M. Parks, a Washington pediatric ophthalmologist, who is associated with Georgetown University Hospital, Children's Hospital and the Washington Episcopal Eye, Ear and Throat Hospital, will be in charge of the clinical work of the institutes.

Known as the Institute for the Sight Saving Certificate and the Institute for the Braille Class Certificate, each consists of a two-year summer session program of six weeks study which has been approved by the University of the State of New York and the National Society for the Prevention of Blindness. Six courses carrying two credits each will be given during the 1950 Summer Session. All courses taken in this specialized field of education may be applied toward a Bachelor's degree or a Master's or Doctor's degree with a major in education.

For the past two years, the Catholic University Summer Session has included institutes for the instruction of teachers for the hard of hearing and the deaf. This is the first year when emphasis is to be placed on the preparation of teachers for the blind.

#### **Institutional Care Program at St. Teresa's**

An orientation program in institutional care will be offered for the second time by the College of St. Teresa, Winona, Minn., during the 1950 summer session. Designed primarily for Sisters who wish to study principles of sociology and their application to the care of children and the aged, the courses will carry five semester hours of credit. Classes will start June 27 and close August 2, with registration for the summer session on June 26. Advance registrations for the orientation program may be sent now to the director of admissions of the college.

The program is being continued in response to the enthusiastic interest of Sisters who took the initial course in 1949 and as a result of inquiries and commendations since by others in the fields of social work and institutional care. Sister M. Gerard, M.A., will again direct the entire program and conduct the course in Institutional Care, which will be presented as a staff course with specialists in charge of units dealing with personality and mental health, care of children, care of the aged, recreation in institutions and relations with social agencies. Sister Gerard is a graduate of the Catholic University of America with specialized training in sociology.

### **Tau Delta Mu, New National Catholic Music Honor Society Set Up in Thirteen Colleges**

A national Catholic Music Honor Society for undergraduate music students, to be known as Tau Delta Mu, was formally established at a meeting held at Saint Mary-of-the-Woods, Indiana. Music educators from thirteen colleges representing nine States formed the founders' group. Fourteen other colleges have already indorsed the project. Elected as president of the group is Sister Mary Lourdes, of St. Mary-of-the-Woods College, at whose invitation the group convened. Sister Mary St. Ruth, Clarke College, Dubuque, Ia., was named vice president, with Sister Mary Herbert, Cardinal Stritch College, Milwaukee, as secretary-treasurer. Other colleges represented at the meeting include: Mundelein College, Chicago; St. Francis College, Joliet; Marian College, Indianapolis; Nazareth College, Nazareth, Ky.; Alverno College of Music, Milwaukee; Seton Hill College, Greensburg, Pa.; Fontbonne College, St. Louis; Marycrest College, Davenport, Ia.; Nazareth College, Nazareth, Mich.; and Mount St. Scholastica, Atchison, Kan.

The primary object of Tau Delta Mu is to encourage eminent achievement in performance, original composition and music leadership under Catholic auspices, and to develop Catholic music leaders in Catholic schools and in the lay apostolate.

Member schools in Tau Delta Mu must offer at least one credit course in liturgical music and also a practical course in Church music designed to prepare the students for active participation in liturgical functions. Each school must also have provision for active participation by the student body in liturgical functions at least once a month during the scholastic year. Individual chapters of the society may be established in Catholic colleges, universities, and music schools granting the bachelor of arts degree with a major in music, the bachelor of science with a major in music or music education, the bachelor of music degree, or the bachelor of music education degree. Under present plans members of the June, 1950, graduating classes will be eligible for membership.

### **N.C.W.C. Chairman Heads Fribourg Summer School Honorary Committee**

Archbishop John T. McNicholas of Cincinnati, Chairman of the Board of the National Catholic Welfare Conference, has been named to head the Honorary Committee for the University of Fribourg Summer School in 1950, it has been announced. The Summer School, dedicated to giving American students a close-up picture of European social and economic problems, begins its second year in July.

The Summer School will be held in Fribourg, Switzerland, and will offer a curriculum under the general title "Europe: Tradition and Change." There will be courses in philosophy, history, sociology, economics and political science. Language institutes will offer training for beginning, intermediate and advanced students in French and German.

Because of the Holy Year, special courses are being offered in Church history, the peace efforts of the modern Popes, apologetics and an introduction to Italian culture.

### **New Philosophy Journal Published by U. of Minn. Press**

*Philosophical Studies*, a new periodical in the field of philosophy, has been launched at the University of Minnesota.

The new journal published by the University of Minnesota Press, is being edited by two members of the University philosophy department, Herbert Feigl, professor of philosophy, and Wilfrid Sellars, associate professor of philosophy.

Although there are similar philosophy magazines, this is the only one now being published that is devoted entirely to analytical philosophy. According to the editors, the new publication is designed to fill the "urgent and growing need for space devoted to quick publication of timely contributions to the various areas of analytical philosophy."

*Philosophical Studies*, which will appear six times during the school year, has as one of its aims to keep students of philosophy up to date on new definitions and controversies.



## ELEMENTARY SCHOOL NOTES

### Life of Christ on Records

For the first time since phonograph records were invented, the life of Christ has now been dramatized with music on records. Made in ten-inch pressings, twelve vinylite lifetime records on the principal phases in the chronology of the life of Christ have been produced by the Catholic Children's Record Club (577 Odell Ave., Yonkers 3, N.Y.). With inspiring music as a background, talented radio and stage stars portray the story of Jesus in easy, understandable terms—without sacrificing the inspirational message. This novel presentation of Bible stories makes them entertaining as well as instructive. To date, some two thousand Catholic schools and other institutions have become Record Club subscribers along with thousands of private families. The records have proved to be of invaluable assistance in teaching children about Jesus in large-city homes as well as in rural areas where there are few parochial schools and limited church facilities.

Beginning with "The Nativity" as the first selection, each disc records a principal event in the life of Christ. The second and third dramatizations are devoted to "Flight into Egypt" and "Jesus in the Temple"; "The Call of the Twelve Apostles" and "Sermon on the Mount" are combined on the fourth release, while the fifth and sixth are "The First Multiplication of Loaves" and "Parable of the Prodigal Son". "The Raising of Lazarus" and "The Triumphal Entry into Jerusalem" constitute the seventh record. Then, in order, come "The Last Supper," "The Agony in the Garden of Gethsemane," "The Condemnation," "The Crucifixion", and on the twelfth record, "The Resurrection and Ascension of Christ."

The reverse sides of the records teach children prayers, hymns and devotional acts such as "The Most Blessed Sacrament," "The Memorare," "The Rosary," and many other valuable subjects for spiritual education. Songs such as "Ave Maria" and "O Lord I Am Not Worthy" are beautifully interpreted as well.

The Catholic Children's Record Club project has the approval of His Eminence, Francis Cardinal Spellman. Father Tennant of the National Office of the Society for the Propagation of the Faith serves as its technical advisor.

Subscribers receive their records every two weeks, although arrangements have been made so that the entire twelve discs can be purchased at one time. But whichever plan is used, each subscriber receives without charge a handsome red 12-pocket album for permanent storage. The complete set of records is priced at \$19.95.

#### **Girls Choir at New Orleans Meeting**

A choir of 2,500 girls will sing at the Solemn Pontifical Mass which will open the forty-seventh annual meeting of the National Catholic Educational Association in New Orleans, April 11. Rev. Robert J. Stahl, S.M., professor of Gregorian chant at Notre Dame Seminary, will train the choir, which will be drawn from the archdiocese's high schools and eighth grades. Sectional rehearsals will be held for schools in the city and possibly for some outside the metropolitan area. A general rehearsal will be conducted at the Municipal Auditorium a few days before the opening of the convention. The Gregorian Mass No. 10 has been chosen; for the recessional, "Ye Sons and Daughters of the Lord" will be sung.

#### **Lookout School**

The new steel and brick school of Immaculate Conception parish, Marrero, La., will have an entire wall of glass. Classrooms will be square instead of the usual oblong shape, each room four times the usual classroom size. Sound-proof curtains will make it possible to partition off the rooms so four classes can be conducted at one time. The school will be a focal point of the community. There will be a combination gymnasium and auditorium, and a parking area for fifty cars. The school has a registration of approximately 330 boys and girls, taught by the School Sisters of Notre Dame.

### **Courts and Parental Rights**

Recently two cases involving parental rights in education came before state courts. The supreme court of Illinois decreed last month, reversing the decision of a lower court, that a Seventh Day Adventist mother and father could continue teaching their children at home, provided that the instruction given be equal to that obtained in the public schools. The parents had refused to send their children to the public school. They said that they were compelled to teach their children at home according to the precepts of their church. The court made clear that the privilege extended the parents did not involve their religious beliefs, but only their rights as parents.

In Pennsylvania, the state's superior court upset the opinion of a lower court in a case involving the right of Mohammedan parents to keep their children home on Friday, the Mohammedan Sabbath. The court ruled that if parents send their children to public schools, they must observe the state laws of attendance. Friday is not a school holiday.

### **Public Schools Must Teach Religion Somehow, But It's Vexing Problem, Protestant Says**

The only convincing answer to the religious school as a defense against complete secularization of our young people is a better way to teach religion in the public schools, a Protestant clergyman and educator has acknowledged. That solution, he has also pointed out, will be extremely difficult to achieve. His suggestion is that religious subject matter be presented in the various school courses—history, literature, the social sciences—where it naturally occurs, instead of being avoided, as at present.

This is only a partial answer, but the best than can be hoped for because of the split in American culture today, Dr. F. Ernest Johnson declared in an address to a ministerial group in Washington, D.C. Dr. Johnson is an official of the Federal Council of the Churches of Christ in America and a professor at Teachers College, Columbia University. He said: "Public education has a moral obligation to the whole community not to cultivate the notion in children's minds that religion is left

out of the picture because it is a non-essential. . . . What the public school ignores will in the end be ignored by those it educates." Dr. Johnson declared that "the typical Protestant attitude toward the religious school for elementary and secondary school pupils does us little credit."

"The commonly expressed judgment is that this alternative to the public school cannot be countenanced because of its adverse effect on the public school," he continued. "This puts the cart before the horse. It will do very well for a secular answer, but it is not in itself a satisfactory answer from the religious point of view. The first question should be whether or not the religious school is desirable in order to secure an adequate education—one in which religion is given normal recognition."

One of the things that keep the public schools from developing a plan to include religion in their curriculum is that nobody knows where the Supreme Court stands on the matter, Dr. Johnson said. He referred to the recent *Everson* and *McCullum* case decisions as he said: "Literally, the doctrine that the state may not 'aid one religion, aid all religions, or prefer one religion over another' might well be taken to end the chaplaincy in the armed forces and in penal institutions, free lunches to parochial school children, all addresses on religion such as the President made recently, and many other things to which the nation has become accustomed. . . . The separation of religion from life is a reactionary tendency which the very persons who are now calling for it do not really, deeply and permanently want. Fear, prejudice and group anxieties have displaced reason in dealing with the problem. We need to make a fresh start."

### **Regional Film Libraries**

For the convenience of schools not served by State University film libraries or other agencies distributing instructional motion pictures, Encyclopaedia Britannica Films, Inc., largest producer of educational sound films in the country, has established six regional film libraries throughout the country. Prints of EBF films may be secured from these regional film libraries for pre-

view by those dioceses or communities developing their own visual aids centers, and may be rented by schools in dioceses in which no visual aids center has been established.

The addresses of the EBF regional libraries are: Chicago: 207 South Green Street; Dallas: 712 N. Haskell Street; Boston: 30 Huntington Avenue; New York: 450 W. 56th Street; Pasadena: 1640 E. Mountain Street; and Atlanta: 3232 E. Roxboro Road.

Catalogues of some 400 instructional sound films, prepared under direction of educational specialists from leading universities throughout the country, may be secured by writing to Encyclopaedia Britannica Films, Inc., at any of the above regional addresses.

#### **Visual Aids Bureau at C. U.**

A new Visual Aids Bureau has been established at Catholic University to provide a center of information, evaluation, and research in this increasingly important area of instructional materials. The new Bureau is in the office of Rev. Dr. James A. Magner, Procurator of the University. Three graduate courses have been added to the Graduate School offering by the Department of Education at CU in order to provide training for lay and religious teachers and administrators in the effective use of audio-visual materials.

#### **New Films on American Biography**

Five new films on great Americans, useful in seventh and eighth grade, as well as in high school, have been released for purchase and rental to schools by Encyclopaedia Britannica Films, Inc. These films cover the lives, literary works, and historical importance of Benjamin Franklin, Thomas Jefferson, Washington Irving, James Fenimore Cooper, and Henry Wadsworth Longfellow. The title of each film is the name of the great American whose life is portrayed.

The value of films in stimulating interest and motivating reading has been thoroughly established in careful research studies conducted at Yale University. These new films on great Americans, prepared with minute attention to authenticity and detail,

were produced for the purpose of providing vivid visual imagery of the lives of America's outstanding literary figures and the times in which they lived, thus stimulating and motivating students to a deeper study of America's literary past.

### **Growth of Prejudice in School Children**

The results of an important study of social perceptions and attitudes of elementary school children, conducted in the Philadelphia public schools, have been published in the November, 1949, issue of *Genetic Psychology Monographs*. Complacent notions on charity toward neighbors, and easy methods of dispelling prejudice toward Negroes, Jews, and Catholics in the curriculum, are quickly set at rest in this report.

"Friendly and cooperative classroom behavior . . . between Jewish and Catholic children did not prevent the growth of many group stereotypes and group prejudices in these children. Similarly, in the school where there were few or no Negro children, there was at least as much prejudice toward Negroes as in the school where there were more Negro children. Stereotypes and prejudices do not arise primarily from interpersonal contacts. Contact cannot then be used as the only means for prevention of changing prejudices. Children very often simply regard their happy contacts with persons of rejected groups as exceptions which in no way alter the generalizations which they make about the groups as a whole. . . .

"Teaching general democratic principles or the 'Golden Rule' is inadequate unless teaching is specific in its applications. Such specific teaching is reflected in the response of the child who gives a friendly response in the Negro Barrier Picture and adds, 'It's not nice to make fun of colored people.' The specific training needed is the kind which faces cultural diversities in the form and in the situations in which the child experiences them (as the child differs from his playmates, as he observes ritual, customs, characteristics for which he knows no explanation) and which provides him with information and attitudes and social techniques to meet these situations."



### **Film Strips Widely Used in Schools**

Informal reports from producers of visual aids for schools indicate that the buying of film strips for instructional purposes is proceeding at an almost phenomenal rate compared with the purchase of sound motion pictures. This trend provides a cue for Catholic schools in the development of much-needed visual aids programs. Instead of starting with expensive motion pictures and motion picture projectors, the trend throughout the country indicates that the start should be made with film strips (costing between \$2 and \$3 for black and white film strips) and film strip projectors (costing around \$75).

### **Arlington County Picture Collection**

In alert Arlington County, Va., an Instructional Materials Center has been developed which serves the county schools with motion pictures, film strips, recordings, and hamsters (for elementary science and home-making units). Overlooking no opportunity to improve the quality of instructional materials provided the schools, the Materials Center recently published a squib in the local newspaper, asking that parents dispose of old copies of *Life* and the *National Geographic* by donating them to the Instructional Materials Center. Within a short time, two complete files of both magazines has been assembled. Teachers volunteered to assemble and mount pictures from these magazines into separate collections to fit the curriculum programs of the schools. These picture collections, assembled without cost to the schools, have become one of the most popular of the visual aids services of the Arlington County Schools.

### **Woody's Woods**

Woody, the little cartoon character with the engaging smile, is carrying his fight against man-caused forest fires into the school rooms of America. Woody's national sponsor, American Forest Products Industries, expects to mail 100,000, 17 x 22 KEEP AMERICA GREEN posters to elementary and high schools in all forty-eight states during 1950. Attractively printed in green and brown, the posters are ideal for school room use. Woody is the central figure on every poster.

## NEWS FROM THE FIELD

### Education Controversy Not Religious Issue

The controversy over private education in the United States is not a religious issue, although proponents of state and federal control of education "are confusing the issue by dragging in the red herring of the question of separation of church and state," the Very Rev. Paul C. Reinert, S.J., president of Saint Louis University, declared last month in a *Te Deum* lecture in Sioux City, Iowa. "The main educational question today is a question of legal and civil rights," Father Reinert stated. "It's a fact that tens of thousands of adult Americans have come to identify American education and even American democracy with the public school system. This means that private schools exist by toleration, not by right."

"First of all, the basic philosophy behind our whole American school system demands the right of private education," he said. "All over America there are children whose parents prefer to have their talents and abilities developed in a school under private administration. There are thousands of tax-paying American citizens, Catholic as well as non-Catholic, who are of the opinion that their children's talents and abilities will best be trained in an educational atmosphere where teaching concerning their religious beliefs are harmonized and synchronized with teaching about languages and history and the sciences.

"John Dewey is no great champion of private education, but taking the definition of Dewey himself that education is preparation for life, these parents prefer a school which prepares their child for his complete life—physical, intellectual, moral, and religious."

Father Reinert called attention to the fact that, for the first seventy years of this country's existence, every school in the land was a private school most of them under religious auspices. "Do we wish now to say that all this was a horrible mistake, that we citizens of the 20th century know better what America stands for than the founding fathers themselves? When sev-

enty years after the founding of the republic, the first public schools came into being, no proponent of these public schools ever dreamed that this was a movement intended someday completely to replace and obliterate private education. Historically the idea that America might fare quite well with only public education is a very, very young idea, and those who propose it look absurd when they appeal to American history for support."

"What would you fathers and mothers think if I told you that you were losing one of your most fundamental rights?" Father Reinert asked his Sioux City audience. "That's precisely what will happen without private education in this country. Almost without exception the people who today are advocating exclusive public education down deep in their hearts deny a principle which is not only based on the soundest logic but which was clearly enunciated by the U.S. Supreme Court in its decision concerning the 1922 Oregon Act. The Court clearly stated, 'The child is not the mere creature of the state.' It is the parents, not the state, who have both the right and the duty to educate their children. Inevitably, it seems, the advocates of exclusive public education forget that it is the state's duty merely to cooperate with the family in education; instead, they are always urging the government to step in and tell parents what and how and when and where their children may or may not be taught."

Another argument for private education, Father Reinert said, "hits us in a very vulnerable spot—the pocketbook. The estimated cost of Catholic education in the entire country is 200 million dollars. The total Catholic school property is worth over a billion dollars. Add to this capital and operating costs of thousands of non-Catholic private schools throughout the country. It soon becomes clear that from this very practical viewpoint alone, America needs private education for financial reasons—to stop it would place a burden on the state and federal governments that they could never bear. And even if they could, where would the necessary teachers come from? There is already a serious shortage of teachers—but in the case of Catholic schools alone who would replace the 60,000 nuns teaching in the 8,000 Catholic grade schools (two million pupils),

the 25,000 nuns and brothers teaching in the 2,000 Catholic high schools (475,000 pupils), and the hundreds of nuns, brothers, and priests teaching in the 300 Catholic colleges and universities?"

The American system of competition has kept the American educational system, just as it has business, in top condition, Father Reinert pointed out. He quoted Henry Ford II in his December, 1948, address to the Yale University Alumni when he said, "I don't think an educational system depending upon the State with a capital 'S' would be worth what we would pay for it. It would suffer from all the faults of every monopoly. It would grow fat and unimaginative. It would continually take the easy way."

Defenders of private education are not opposed to public education, Father Reinert explained. "We want excellent, high-grade public schools, but the fact that public schools are splendid is due largely to the fact that there has always been strong competition from privately-supported schools at all levels."

Father Reinert emphasized that he was making a clearcut distinction between private education in general and education under religious or denominational auspices. The reason for this, he said, is because "today enemies of all private education are winning friends for monopolistic public education by convincing them that this is a religious issue. On the contrary, it is a controversy between the advocates of exclusive publicly-controlled government schools on one side and advocates of privately-controlled independent schools on the other. Americans must be made to see that the attack therefore is not against those who are accused of ignoring the principle of church and state. The attack is against our fundamental democratic principles, against the very sources of the intellectual freedom and the blessings which we enjoy as Americans."

### **"Education for International Understanding"**

#### **N.C.E.A. Theme**

"Education for International Understanding"—that's the general theme for the forty-seventh annual convention of the National Catholic Educational Association, which will be held in New Orleans from April 11 to 14, NCEA has announced.

Between 8,000 and 10,000 Catholic educators from all parts of the nation will be on hand for the general meeting on opening day of the convention when an array of persons, prominent in affairs of Church and state, will stress the theme. These speakers will include: Archbishop Joseph F. Rummel of New Orleans, host to the convention; Secretary of Navy Francis P. Matthews; Mr. Edward W. Barrett, Assistant Secretary of State; Gov. Earl K. Long of Louisiana, and Mayor deLesseps Morrison of New Orleans, it was announced by Msgr. Frederick G. Hochwalt, NCEA Secretary-General.

Following the general meeting, the eight departments and sections which comprise the NCEA, will hold individual sessions. All meetings, generally, will be held under the same roof—in the spacious New Orleans Municipal Auditorium. The NCEA departments and sections are: Seminary, College and University, Secondary School, School Superintendents' and Elementary School departments, and Minor Seminary, Deaf Education and Blind Education sections.

One of the outstanding features of the convention will be the appearance of the Consuls General from six foreign countries on a panel discussion during a meeting of the Secondary School department. The Consuls General who will speak are: Charles Leonard, Belgium; David B. L. Moretzsohn, Brazil; Gung-Hsing Wang, China; Antonio Bruzon, Cuba; Dermot MacDermot, Great Britain, and Oscar Freyre, Peru. The Rev. Laurence M. O'Neill, S.J., president of Jesuit High School, New Orleans, will be chairman of the meeting and the topic for discussion will be: "What contribution can Catholic high schools of the United States make toward the promotion of better international understanding?"

Others who will address the Secondary School department sessions will include: the Very Rev. Francis X. McGuire, O.S.A., president of Villanova College and Dr. John G. Furbay, who will address the opening meeting; Miss Alba Zizzamia, assistant National Catholic Welfare Conference observer for United Nations affairs, and Brother Gerald Schnepp, S.M., of San Antonio, Tex., who will discuss "International understanding through social studies"; Miss Evelyn Peters of New Orleans and Brother Aloysius Blume, S.M., of San Antonio, whose theme will be

"International understanding through co-curricular activities"; and Miss Blance Trezevant of New Orleans, Sister Agnes Anita, S.S.J., of Philadelphia, Brother Bernard Gregory, F.M.S., of Aurora, Ill., and Sister M. Francois, S.N.D., Dayton, Ohio, who will discuss other means of bringing about international understanding.

To accommodate priests attending the convention special altars will be erected in St. Louis Cathedral and St. Joseph's, St. Katherine's, Immaculate Conception and Our Lady of Guadalupe churches. Twenty-one temporary altars will be made available in the two convention hotels.

An altar and two episcopal thrones will be erected on the stage of the Municipal Auditorium for the Pontifical Mass which will open the convention. They will be for His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, and Archbishop Joseph F. Rummel of New Orleans, who will sponsor the convention. Missionary Servants of the Most Holy Eucharist will dress the altars with linens from St. Louis Cathedral and the Church of the Immaculate Conception.

#### **Catholic Educators Plan Annual Gabriel Richard Lecture as Event to Attract Intellectuals**

An annual lecture which is aimed at arousing the interest of American intellectuals both inside and outside the Church will be sponsored by the National Catholic Educational Association, it has been announced.

The first address in this series, which is to be called the Gabriel Richard Lectures, will be given at the University of Detroit next November during American Education Week. Dr. Ross J. S. Hoffman of Fordham University has been invited to talk on the subject, "The Future of Freedom."

Each year the lecture will be sponsored by a different university, according to present plans, and the lecturer and his topic will be chosen by a special NCEA committee. After the lecture, it is planned to publish the address and give it wide distribution.

The lecture series takes its name from Father Gabriel Richard, a pioneer in American education. Father Richard set up the first press in Michigan and in 1809 published the first Catholic



newspaper in the United States. He was a founder and the first vice president of the University of Michigan, and the only Catholic priest ever elected to Congress.

The committee which formulated plans for this lecture consisted of Dr. Vernon J. Bourke, St. Louis University; Dr. Karl Herzfeld, Catholic University of America; the Rev. John Courtney Murray, S.J., of Woodstock (Md.) College; the Rev. Edward V. Stanford, O.S.A., of Augustinian College, Washington, D.C., and Dr. James A. Corbett, of the University of Notre Dame.

### **Research Yields New Tools to End Illiteracy**

New tools to help wipe out illiteracy in the United States are finally at hand.

Methods and materials developed by the U.S. Office of Education during a three-year research project are now available to educators throughout the country to end a blight on American life—10,000,000 adults who can not read or write adequately.

Coming off the presses are four basic readers and seven learning aids scientifically constructed to teach adults to read, write and use numbers for everyday purposes.

The instructional aids have been produced by the Project for Literacy Education of the U.S. Office of Education. This Project was stimulated by the large numbers of persons rejected by Selective Service during World War II. The new instructional materials are adaptations for civilian use of the G.I. methods for teaching illiterates used in the Army, Air Force and Navy. Representatives of the Military Establishment took part in the project.

In announcing completion of this work, U.S. Commissioner of Education Earl J. McGrath said in Washington: "A literate citizenry is a primary requisite in a democratic society. The publication of these materials marks an important advance in adult education. I invite educational leaders to provide teachers with the instructional materials and organizational arrangements for attacking the problem of illiteracy."

The Literacy Education Project has been sponsored with the financial assistance of the Carnegie Corporation of New York.

## BOOK REVIEWS

THE MYSTICAL EVOLUTION IN THE DEVELOPMENT AND VITALITY OF THE CHURCH, Vol. I, by John G. Arintero, O.P. Translated by J. Aumann, O.P. Saint Louis: Herder Book Co., 1949. Pp. xix + 358. \$4.50.

There is a difference in this book. The reader becomes aware that the author has had personal experience with the truths treated and with the mysterious action of grace. Father Arintero has also had long experience in guiding souls gifted with mystical trends. Hence this volume is not any mere mechanical exposition of the supernatural life. The cold definitions, the neat and logical divisions and subdivisions of the text book, or of the rote repeater of formulas are missing. Instead one finds that deep penetration of the Spanish mind that is so much at home in mysticism.

The volume is in line with the movement away from cold, abstract theology. The main problem treated is the nature of deification. The elements discussed are: adoption, regeneration, justification, renewal, deification, divine filiation, the reception of new life and energies, the indwelling of the Holy Ghost and of the entire Trinity, the friendly and intimate fellowship with the three divine Persons. His essential principle may be summed up in these words: "The knowledge which accompanies this love must not be an abstract knowledge but one that is concrete and ever more experimental, because it treats of an admirable and incomprehensible fact that can be realized only by living and experiencing it." (p. 354.)

The average reader will feel that the book is repetitious. Father Arintero admits as much himself. It is because he not alone speaks *ex abundantia cordis*, but has theological lore and an intimate hold on the writings of the mystics. He recognizes that learning is not the end desired. He holds that the power of scriptural words is more effective than scientific language. Yet one can see that he uses St. Thomas more effectively than he does the Gospels. He is much better in describing the indwelling of the Holy Spirit than he is in the use of such texts as: "He who eats my flesh and drinks my blood, abides in me

and I in him." It may also be admitted that he lacks the ability to sum up crisply.

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A COLLEGE BOOK OF ENGLISH LITERATURE, by James E. Tobin, Victor M. Hamm and William H. Hines. New York: American Book Company, 1949. Pp. xxiv + 1156. \$6.25.

*A College Book of English Literature* supplies a long-felt need in the field of Catholic education. First, it contains what can be conveniently covered in two terms if some attention is to be given to the critical analysis of the works selected. Secondly, the number of pages given to the various periods of English literature is proportionate to present needs and interests: three-fourths of the book is allotted to the literature after 1600. Thirdly, the critical and historical introductions to the eight divisions are sound and adequate and written from the Catholic point of view—a feature that has always been lacking in the anthologies available. A teacher need not spend precious time in correcting the prejudiced statements and unfounded inferences which other anthologies make imperative.

It is to be regretted that the policy was adopted of reducing long pieces, like Dryden's *Essay on Dramatic Poesy*, to a selected passage, one or two pages long, and including what could be only inadequately represented, such as "Voices from Overseas." It is much better to omit such snippets altogether and to use the space thus saved for keeping whole such pieces as *Beowulf*, Chaucer's *Prologue*, and Pope's *Essay on Criticism*. Regrettable also is the failure to number the lines throughout the book.

In spite of these flaws, which can be remedied in subsequent editions, I recommend this anthology for college students who are not majoring in English and for adults who attend evening classes.

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**THE CANON OF THE MASS**, by Jerome Gassner, O.S.B. Saint Louis: B. Herder Book Company, 1949. Pp. x + 404. \$5.00.

This is a scholarly work, the fruit of years of study and painstaking research. Beginning with the pronouncements of the Council of Trent relative to this Canon, Father Gassner continues to treat of it as a traditional source of doctrine, as a sacramental, and as a dramatic poem. Then he takes up the historical development of the Preface, the original Canon, comparing it with the Canticle of Moses and with the Jewish Hallel from the viewpoints of text, structure and spirit. The influence of the sacerdotal prayer of Christ (John xvii), of the gospel accounts of the Last Supper, of the epistles of St. Paul, of the liturgy of the Apocalypse are studied and their reflection in the prayers of the Canon traced.

A special chapter, XI, is devoted to the priesthood of Christ as revealed in the Canon. The remainder of the book analyzes the form, origin, function and spirit of the various prayers which make it up. Patristic writings are diligently quoted and compared in an illuminating study of the growth of the Canon from apostolic forms to that as rearranged by Pope Gelasius and modified by Pope St. Gregory I. Every sentence, each phrase of the Canon is reverently explored, pondered, weighed for its contribution to the setting with which the Church has surrounded the divine words of consecration. The problematic points are presented with their suggested solutions, but profound reverence before the holiness of his subject forbids any suggestion of controversy on the part of the author.

As the writer of the foreward, Rev. Mark Braun, O.S.B., says, "This work may not be described as an easy book which in a rapid reading gives the reader a ready understanding of the Canon. It contains too much solid matter for such facile digestion. Most readers will find a great deal of new material and will desire to study the book carefully." However, the style is straightforward and lucid; its theological references are surprisingly free from involved or technical abstruseness.

It is a most valuable contribution to the literature on the Eucharistic Sacrifice.

SISTER M. BRENDAN, S.C.I.C.

Saint Vincent's Girls' High School,  
Saint John, N. B.

GUIDE TO RESEARCH IN EDUCATIONAL HISTORY by William W. Brickman. New York: New York University Bookstore, 1949. Pp. ix + 220. \$2.75.

This research manual by Professor Brickman of New York University is an outcome of several years' experimentation in the author's classes with a mimeographed outline of historiographical procedures in education. He has long felt that a manual of this type would prove serviceable to students of educational history writing undergraduate and graduate term reports as well as to candidates undertaking to prepare historical studies for the degrees of M.A. and Ph.D. Dr. Brickman is convinced that educational history is one of the few areas in the contemporary organization of education which has distinct possibilities in the realm of scholarship.

The graduate student interested in educational history will find this guide to research particularly helpful in acquainting him with the principles and practices of scientific historical research. The undergraduate student through its use will be trained to do independent thinking. It will also provide him with specific instances of how the canons of historical research may be applied to the investigation of concrete problems in the field of education.

The manual contains eight chapters. The first seven chapters deal with the research study in educational history, the preliminary search for information, the investigation of source materials, the application of the historical method, note-taking and documentation, and the technique of presentation. The eighth chapter treats of the research report.

The work includes fairly extensive annotated bibliographies concerning the general history of education, history of American education, and specialized works and monographs in educational history.

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PHYSICS THE STORY OF ENERGY, by H. Emmett Brown and Edward C. Schwachtgen. Boston: D. C. Heath and Company, 1949. Pp. xii + 593. \$3.20.

In the leaflet accompanying the high school Physics text book, *Physics the Story of Energy*, it is described accurately as: "A strong new high school text stressing 1) the inductive method, 2) use of experimental data, and 3) a distinctive organization." Although organized into *units*, these are nothing more than groups of chapters with a one-page general introduction for each group. However, distinctiveness is manifested in both the order of treatment of subjects and in the manner of treatment within the various chapters.

The first unit is devoted to *Sound Energy*, under four chapters: 1) The Effects and Control of Sound Energy, 2) the Characteristics of Sound, 3) Musical Instruments, Speech and Hearing, and 4) the Science of Music. To illustrate further the organization: chapter I treats two "problems". These are: 1) How do certain sounds affect us and how are they measured? and 2) How are rooms treated to make for better listening conditions? After the treatment of the problems proper to the chapter come 1) Summary, 2) Things to Do, 3) Questions, 4) Problems, and 5) References.

Following this manner of organization, subsequent sections, or units, are devoted in order to 2) Light Energy, 3) Energy and the Work of the World, 4) Electrical Energy, 5) Energy and Motion, and 6) Energy and Molecules.

Reliance is placed on no one laboratory manual. It appears to be the authors' desire that the students devise and conduct their own experiments along the lines of the ones described in the body of each chapter.

While no text can be truly evaluated except by using it in the conduct of a class, this book appears to be a very fine text. It is a "strong" text, as it is meant to be, and may prove more advantageous for strong students than for weak ones. However, even the latter will find it most interesting and should achieve as much by its use as they will achieve from texts which have little to offer either to accelerates or to retarded students.

Department of Education,  
The Catholic University.

F. J. HOULAHAN.



THE RECORD OF MANKIND, by A. Wesley Roehm, Morris R. Buske, Hutton Webster and Edgar B. Wesley. Boston: D. C. Heath and Company, 1949. Pp. xviii + 744. \$3.60.

It would be difficult to find a text in World history for high school students, written from a purely naturalistic point of view, which presents the position of the Church with more fairness than *The Record of Mankind*.

That the point of view is naturalistic is evident from the several passages dealing with ancient history where religious development is considered. Thus we find (p. 36) of the Jews: "In their years of wandering these people formed a religious conception new to the Western world—a belief in one God." Then, (p. 120): "The child Jesus, as is told in the *New Testament*, was born of humble Jewish parents in the little town of Bethlehem in Judea." There seems to be an implication that no one, either Jesus or His disciples thought of Him as God till after the disciples had become "convinced" of His resurrection. St. Peter is not mentioned. The Church is portrayed as having evolved from the unions of individual churches up to the point where there were five (p. 126) patriarchs, amongst which was that of Rome.

However, throughout later sections of the book it presents an unusually fair picture of the working of that Church in the political and social orders.

The book is very well illustrated with both pictures and maps. Frequently pictures of former and modern methods of doing the same thing are juxtaposed in a manner provocative of thought and discussion. It is unfortunate, in view of such good illustration, that the wrong picture was printed over the name of St. Peter's on Page 155. The maps, occurring very frequently, present the earth as curved wherever large movements are being discussed in the text. As a further aid to study, each chapter is followed by sections: 1) Terms to understand, 2) Places to locate, and 3) Questions to answer.

F. J. HOULAHAN.

Department of Education,  
The Catholic University.

**FOODS THEIR NUTRITIVE ECONOMIC AND SOCIAL VALUES** (Second Edition), by Florence L. Harris and Ruth A. Henderson. Boston: D. C. Heath and Company, 1949. Pp. vi + 602. \$3.00.

*Foods* is a high school text in home economics designed to be of service to boys and girls alike. In an effort to present study matter commensurate with the maturation level of the students, a very great deal of authenticated factual material is presented. A general idea of the contents may be obtained from a list of the chapter headings: 1) Nutrition, 2) Meal Planning, 3) Food Preparation, 4) Etiquette and Entertaining, 5) Marketing, 6) Kitchen Planning and 7) Eating at Home and Abroad.

Economic, budgetary and social aspects of home making are given due emphasis throughout the work. How to buy, where to buy, and the like are apt to elicit much student thought and argument. Menus are illustrated with explanations of how to read them, a glossary of foreign words which may appear on them being provided.

There seems to be an overabundance of "Student Experiences" provided after treatment of each topic. This should make for facile judicious selection of activities for various types of communities in which the text may be used.

F. J. HOULAHAN.

Department of Education,  
The Catholic University.

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**HEALTH EDUCATION IN SCHOOLS**, by Jesse F. Williams and Ruth Abernathy. New York: The Ronald Press Company, 1949. Pp. x + 316. \$3.50.

Designed as a text book for students in teacher-training institutions and for teachers in the field, *Health Education in Schools* brings together in organized fashion much material that may be useful to those for whom it was written.

Beginning with orientation material, particularly definitions of terms used—and reasons for the rejection of other terms formerly used in the field—the authors proceed to list and identify the various personnel officers involved in the program of health supervision. Other general chapters deal with the nature of

the child, healthful school living, school health service and the role of various organization in health education.

"One can scarcely acquire a sound view of the child and the problems that he faces in living until this superstition of separate mind and body is replaced by the modern, scientific view of the individual, as a unified, biological organism closely identified with and expressive of the world in which he lives." (p. 43). The statement just quoted concludes a section of rather violent emotionality expressing the authors' philosophy of life, attempting to dress it up as modern and scientific in contrast to their straw-man type of separate body and soul theories of man of the ignorant past. They make no further use of these principles, of course, and do not limit their treatment of children to the biological.

The section of the book comprised by chapters 7—10 deals with health education as a school subject and constitutes the whole of the content of the book as might be expected from the title. It contains 1) an introduction to the teaching of health, 2) the place of health teaching in the curriculum, 3) methods and 4) evaluation. A final chapter deals with the health of the teacher.

Most of the content of the book overlaps with what teachers in training will cover in other subjects. However, it may be well to have all of these things brought together from the single viewpoint of health for those who are interested exclusively in that field.

F. J. HOULAHAN.

Department of Education,  
The Catholic University.

— BOOKS RECEIVED —

*Educational*

Duffey, Felix D, C.S.C.: *Psychiatry and Asceticism*. St. Louis: B. Herder Book Co. Pp. 132.

Holmstedt, Raleigh W.: *Problems in School Administration*. Bulletin of the School of Education, Indiana University, Vol. XXVI, No. 1, January, 1950.

Hook, J. N.: *The Teaching of High School English*. New York: The Ronald Press Company. Pp. 466. Price, \$4.00.

### Textbooks

Carpenter, Dale and Swensen, Esther J.: *Arithmetic, The World of Numbers*. Book 3 and Book 4. New York: The Macmillan Co. Pp. 316; 316. Price, \$1.68 each.

Chase, Naomi, Olson, Helen F., and Huseby, Harold: *English Language Series*. Junior Book I and Junior Book II. New York: Henry Holt and Co., Inc. Pp. 136; 144. Price, \$1.96; \$2.04.

Forest, Ilse: *Early Years at School*. New York: McGraw Hill Book Co. Pp. 381. Price, \$3.75.

Mary Mercy, Sister, R.S.M.: *Heaven's Above Stories*. St. Paul, Minn.: Catechetical Guild. Pp. 64. Price, \$1.50.

Notre Dame, A Sister of: *First Communion Days. True Stories for First Communicants*. St. Louis: B. Herder Book Co. Pp. 96; 80. Price, \$1.25 each.

### General

Baierl, Rt. Rev. Joseph J., S.T.D.: *Grace and the Sacraments Explained*. St. Paul, Minn.: Catechetical Educational Society. Pp. 366. Price, \$6.00.

Carmelite Fathers and Tertiaries: *Take this Scapular!* Chicago: Carmelite Third Order Press, 6427 Woodlawn Ave. Pp. 270. Price, \$2.50.

Hildbrand, Diebuch Von: *Fundamental Moral Attitudes*. New York: Longmans, Green and Co., Inc. Pp. 72. Price, \$1.75.

Lewy, Immanuel: *The Birth of the Bible. A New Approach*. New York: Bloch Publishing Co. Pp. 254. Price, \$3.50.

Maris, Sister Stella, O.P., Ed.: *The Catholic Booklist 1950*. Edited for The Catholic Library Association. St. Catherine, Ky.: St. Catherine Junior College. Pp. 74. Price, \$.65.

McCarthy, Raymond G., and Douglass, Edgar M.: *Alcohol and Social Responsibility*. New York: Thomas Y. Crowell Co. Pp. 304. Price, \$3.50.

Meschler, Maurice, S.J.: *The Life of Our Lord Jesus Christ*, Vol. I and Vol. II. St. Louis: B. Herder Book Co. Pp. 543; 561. Price, \$12.00 set.

Osgniach, Augustine J.: *Must It Be Communism?* New York: Joseph F. Wagner, Inc. Pp. 486.

Ryan, John K., Ed.: *St. Francis de Sales*. Introduction to the Devout Life. New York: Harper & Bros. Pp. 256. Price, \$3.00.

### Pamphlets

Hartnett, Robert C., S.J.: *Federal Aid to Education. The Rights of Children Attending Nonpublic Schools*. New York: The America Press. Pp. 48. Price, \$.25.

Lord, Daniel A., S.J.: *Your New Leisure and How to Use It*. St. Louis: The Queen's Work. Pp. 31. Price, \$.10.

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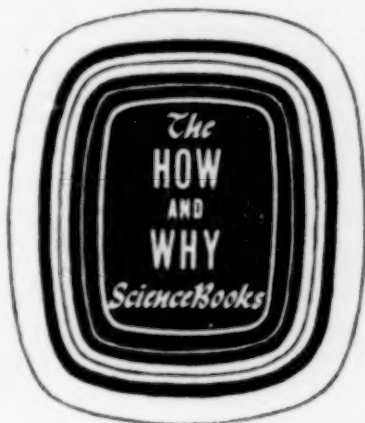
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